Certain Disputations

Difput. i. Wherload Mederal Odnie perfons iss to the Church of Christ by Baptism, upon the base ther Evide to same annied bins Different Diether Manger must Defending them against feveral lorts of Opponents, especially against the second assault of hospital that Pious, Reverend and Dear Brossing of the Management of hospital of Ofone of Wester out befoles Receivement AXTER Teacher of the in Reprised that bolaved, of over bebe of you shar forfaketh dos all these which will wer hear that Prophet, Ball amono the Prople.

Blake's Allaulys, our Mirota Doctor Open's ni rettel John Timerer Stally inology at yet beautiff with the stally inology at yet beautiff and the stally income at the stally stally income at the stally stally income particular and were

Disput. 1. Whether Ministers may admit persons into the Church of Christ by Baptism, upon the bare werbal Profession of the true Christian saving faith without staying for, or requiring any further Evidences of sincerity?

Citalin.

Disput. 2. Whether Ministers must or may Buptize the Children of those that profess not saving Faith, upon the profession of any other Faith that

comes [hort of it ?

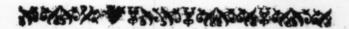
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Disput. Whether the Infants of Natoriusly-ungodly baptized Parents bave Right to be Baptized :

Disput. 4. Whether any besides Regenerate Belie vers have a Right to the Sacraments given them by God, and may thereupon require them and receive them?

Disput. 5. De Nomine, Whether Hypocrites and other Prinegenerate persons, be called Church-members, Christians, Believers, Saints, Adopted, Instified, &c. Vnivocally, Analogically or Equivocally e

Some Reasons settcht from the rest of M'
Blake's Assaults, and from Doctor Owen's
and M' Robertson's Writings against me,
which acquit me from returning them a
more particular answer.



To the faithful fervants of Christ, the Affocial atod Ministers of Wordestersbire

Reverend and dear Brethren.

S I ow you an account of my Doctrine when you require it, so do I also in some regards, when it is accused by others which accordingly I here give you; and

with you, to the rest of the Church of God. Itake my self also to have a Right to your Brotherly admonitions; which I earnestly crarve of you, when you see me go aside. And that I may begin to you in the exercise of that saithfulness which I crarve from you, I humbly exhort you, that in the study and practice of such points as are here disputed (yea and of all the Doktrine of Christ,) you would still most carefully watch against Self, and suffer it not once to come in and plead its Interest, less it entice you to be Man-pleasers, when it hath first made you Self-pleasers, and so no longer the servants of Christ. Ion are deservedly honored for your Agreements and Undertakings: but it is a faithful Performance that must prepare you for the Reward, and prevent the Doom of the slothfull and unfaithful, Mat. 25-23,26. But this will not be

done, if you confule with Flesh and Blood, Self-denial and the Love of God in Christ, do constitute the New-man; The exercise of these must be the daily work of your Hearts and Lives and the preaching of these the summ of your Doctrine. Where Love doth constrain you, and Self-denial clenfe your way you will finde alacrity and delight in those works, which to the carnal feem thorny and grie cous. and not to be attempted. This will make you to be up and doing, when others are loytering, and wishing and pleasing the flesh, and contenting themselves with plaulible Sermons, and the repute of being able pious men. If thefe two Graces be but living in your hearts. they will run through your thoughts, and words and wases, and give them a spiritualt and heavenly tin-Eture They will appear in your Sermons and exemplary lives, and give you a special fertility in good works; They will have so fruitful an influence upon all your flock that none of them shall pass into another world, and take poffession of their everlatting State, till you have done your best for their Conversion and Salvation; and therefore that we may daily live in the Love of God in Self-denial and Christian unity, is the fumm of the praiers of

Your unworthy Brother,
Richard Baxter.

Kederminster, Jan. 17. 1656.

Preinten with whom a have thele De

apon the application of the particular to the hor fuch Confequences. And if any falt be mangled in

T is not long ago fince it was exceeding far from my thoughts, that ever be should bave been so much imployed in Controversies misoos sawith dear and Reverend Brethten, as fince that time I have been I repent of any remerity ourskillulacks or other ha of my own which might oceasion it cand I am much grieved that it hath occasioned offense to fome of the Brethren whom I contradict: But yet I forefee that some light is like to arise by this collision, and the Church will receive more good then hurt by it. We are united in Chrift, and in hearty Love to one another, (which as my foul is certainly conscious of; fo I have not the least doubt of it in most of

my Brethren with whom I have these Debates) we are so far agreed, that we do withour feruple profess our selves of the same faith, and Church : and where the Confe quences of our Differences may feem to impost any great distance, which we are fain to manifest in our Disputes, we lay that more upon the opinion then the persons, as know-ing that they differe not and own not such Consequences. And if any sale be mingled in our Writings (which is usual in Disputer that are not lifeless) or it is intended rather to feafon then to free, or to bite that which each one takes to be an error, rather than the man that holden it . (thehere be two or three toothed contenders that have more to do with persons then with doctrines, that's nothing to the neft) And thus on both fides those that erre, and those that have the truth, do shew that Error is the thing which they detell; and would di-Chairn it; if they fawit; and that Truth is it which they love, and are zealous forit to far as they know it And doubtlefache comparing of our leveral Byidences, will be fome help to the unprejudiced, to the attainment of a clearer discovery of the Truth disa avail of

The

The greatest thing that troubleth me, is to hear that there are some men, yea (which is the wonder) fome Orthodox Godly Ministers (though I hope but few) that fetch an Argument from our Disputes against the motions to Peace and Unity and unquestionable Du-ties, which on other occasions are made to them; and if any Arguments of mine be used to move them, they presently reply, [If he would promote peace, he fhould not break it, by diffenting from or writing against his Brethren.] But what if I were as bad as you can imagine, will you therefore refuse any Evidence that fliall be brought you, or neglect any duty that God thalk call you to? Will my unpeaceablenels excuse yours ? But fay Brethren ; do you build the Churches Peace on fuch terms as thefe? Will you have Union and Communion with none but your own Party, that are in all things of your own Opinions ? If thefe be your grounds, you are unterly fehil matical in your foundations, though you flould actually get all the Christians in Europe to be of your minde. O! me thinks men that are humble (as all are that firall be faved) fliould be for

far acquainted with the weakings of their inderstandings, as to have meaner thoughts of them, and not to make them the Standard of the Churches Judgement, or the Center of its Peace. There's no two men of you all, of one minde in all things among your selves.

But I confess your faults excuse not mine and I am much too blame, if I be not willing to hear of them & reform them. But I can do nothing against the truth it is not in my power to be of all mens minds, when they are of fo many and inconfiftent. If I agree with some Reverend Brethren, it must displease the rest by dilagreeing from them. And therefore I have long refolved to study to please God, (who may be pleased) instead of men, and do my best so find out the Truth and entertain it and obey it, as far as I can understand it, and to propound it to others, and leave it to God and them whether it shall be received or not. And for my felf so be heartily thankful to any, that will help me to know more, and deliver me

tance, and other Graces in our Justification Of this I have not heard from any Brother, that yet he is unsatisfied, since I published my Confession; save what is in an Epistle to the Sermons on lahn 17. to which I have long ago prepared an Answer (and the by-exceptions answered in this Book.)

2. About proving Christianity by Argument; of which I have heard from none since I published my Papers against Insidelity.
3. About the Universality of Redemption: and 4. About the Controversies of this Book.

For the former of these last, I find a Reverend, Learned man endeavouring to load me with some note of Singularity, I mean D. Ludovicus Molineus, in his Presace to his Paranesis ad adificatores Imperii in Imperio (a Book that hath much Learning, and more Truth then is fairly used, the sace of it being writhen to frown upon them that own it, and Parties wronged even where Truth is desended, though through the unhappiness of the Distinctions oft clouded when it seems explicated, and through —I know not what, the Controversie seldom truly stated.) This Learned man hath thought it meet, for the B disgracing

disgracing Amyraldus, by the smalness of his fuccels to mention me thus, as his only Profelyte in England, L Forfan eo confilio Amyraldus cudit Juam Methodum, ut Lutheranis Jubpalparet, & gratiam apud eos iniret, sperans per eam Lutheranos reconciliatum iri Calvinistis : fed re vera dum falfam ftudet inire gratiam, nulli parti eo nomine gratus est, nec ulla parte bæret apud Lutheranos, ut censet Calovius clarifunus Wittemberge Theologus; nec de vincit fibi Anglos aut Belgas : In Belgio enim nulli nisi Arminiano; in Anglia uni Baxtero, apprime placet ejus Methodus.] And three leaves after, [Sed in solatium Dalleo, ut Amyraldus Baxterum Anglum, sic Dalle is Woodbrigium itidem Anglum peperit proselytam & admiratorem] It is anungrateful task to answer a Writing, whose Error is a multiplication of palpable Untruths in matter of fact; for they are ulually more unwillingly heard of then committed. shall lay these following considerations in the way of this Learned man, where his conscience may find them. 1. If in England Amyraldus Method do please uni Baxtero, and yet Dal. Leus have proselyted Woodbridge also, and Amyraldus and Dallaus Method be the fame, Quar. Whether Baxter and Woodbridge are not the fame .

same man : 2. Qu. Whether this Learned man know the judgement of all England ? 3.1 meet with so many of Amyraldus mind in the point of Univerlal Redemption, that if I might judge of all the rest by those of my acquaintance, I should conjecture that half the Divines in England are of that opinion. 4. Is it not a thing famoufly known in England, that this middle way of Universal Redemption hath been by Writing and Disputing and preaching maintained by as excellent Divines for Learning, Judgement, holinels, and powerful Preaching (as far as we can judge) as ever England bred? Its famoully known that By Viher was for it, that BP Darvenant, Br Carleton, Br Hall, D' Ward, D' Goad, M' Balcanquall, being all the Divines that were fent to the Syncd of Dort from Brittain, were for it:and Davenant, Hall, and Ward, have wrote for it : that those holy, renowned Preachers, D' Preston (of which read M' Tho. Ball in his life), D' Stoughton, M'Wil. Whately, M' Wil. Fenner, M John Ball, M. Ezek . Culturwell, M. Rich. Vines, &c. were for it: And many yet living do ordinarily declare their judgment that way. And are not these more then unus Baxterus? An excellent Writing of loames Berginsto that end,

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was lately translated here into English, and published by M' Mauritius Bohemus, a Divine residing in Leicestershire. 5. Is it not famously known that the Divines of Breme go this way, and the Duke of Brandenburg's Divines, & that Wendeline complaineth to Spanbemius of it: and that Ludo-vicus Crocius, Mat Martinius, and Ifelburge (besides the Brittish Divines gave it in as. their judgement at the Synod of Dort; fo that the Synod hath nothing against it; and nothing but what this was Baxterus, and all of his mind do readily sibscribe to herein. Nay, is it not manifested that D' Twiß himself hath frequently written for it > 6. Can he that knows the Lutherane and Arminian doctrine believeboth these, that the Arminians in Belgia are pleased with Amyraldus Method, and yet that nulla parte bæret apud Lutheranos : 7. Can he that hath read what Davenant, Camero, Amyraldus Lud. Crocius, &c. have written against the Arminians, and what Grotius, Tilenus, and others: of them have written against them, be yet perswaded that the Arminians are pleased with Amyraldus Method, any further then to be les dispeased with it then with some others e & When M' Woodbridge doth profess but that

he is for Universal Redemption in Darvenant's fense, [especially since he read Daile, &c.]doth. this Learned man well infer thence, that he was Daile's proselyte, when the contrary is intimated yea is the [fatetur fe nondum concoquentem Amyraldi Methodum] true or false? 9. When this unus Baxterus did write a Book for Universal Redemption in this middle sense, before he ever faw either Amyraldus, Davoenant, or any Writer (except D' Twiß) for that way, and was ready to publish it, and stope it on the coming forth of Amyraldus, and was himself brought to this judgement, by reading D' Twif, and meditating of it and had in print fo long ago professed these things, whether this Learned man should after all this publish to the world, that I am Amyraldus profelyte : I speak but as to the truth of the report; for as to the reputation of thething, should think it a great benefit if I had the opportunity of fitting at the feet of fojudicious a man as I perceive Amyraldus to be. 10. Whether is Calorius a competent witness. of the judgement of the Lutherans in general, or a witness capable of dishonouring Amyraldus, when he so unpeaceably and voluminousby poureth out his fiery indignation against the moderate:

moderate Lutherans themselves, that are but willing of Peace, under the name of Calixtians, feeking to make them odious from the honorable name of Georgius Calixtus, who went with them in that peaceable way : 11: If it be David Blondell that he means, when he faith of Daile's Book [Obfletricante magno illic Viro fed Armimia. norum cultore] (and Blindell only prefaceth to it) Whether any that hath read the Writings of Blondell, and heard of his fame, should believe this accusation : or rather -- 12. Is it a certain Truth or a Calumny that is thus expressed of Dallaus, [Certum est tamen hac Apologia maluisse Arminianorum ordinibus inferi, quam federn inter contraremonstrantes tenere] : And is it certain, that D' Molin knows the mind of Dallaus better then he doth his own, or is sooner then himself to be believed in the report of it? 12. Whether the defire which he exprelleth that Camero had been expelled, and the words that he poureth forth against him, do more dishonour Camero or himself . And if that Article of Justification were sufficient ground of his condemnation and expulsion, and confequently Olevian, Scultetus, Prfinus, Pareus, Piscator, Al-Stedius, Wendeline, Gataker, and abundance more should

should have tasted of the same sauce, Whether these persecuting principles savour not of too high an esteem of their own judgements, and tend not either to force an implicite faith in the Ministery, or to depopulate the Church, and break all in pieces : And whether more credit is to be given to the judgement of this Learned man, against Camero, or to the general applaule of the Learned Pious and Peaceable Divines of most Protestant Churches : For instance, such as Bo Hall's, who in his Peace-maker, #. 49 - faith of him, that he was Ithe Learnedst Divine, be it spoken without envy that the Church of Scotland hath afforded in this last age-114. Whether this Learned man had not forgotten his former Triumph in the supported unsuccessfulness of Amyralds Method, and the paucity of his partakers or approvers, when he wrote this in deep forrow for the Churches of France, [Serio ingemisco Patria & Ecclesiu in ea reformatis, quod jam totos viginti annos Methodus Amyraldi impune regna verit:nemine intra Galliam hiscere audente, aut ullo vindice veritatis ibi exurgente 1 & do these words shew his desire of Peace or Contention in the Church : 15. Whether it be truth that he saith, that all the Divines of the Affembly

Assembly at Westminster were against Amyraldus Method, when M'Vines hath often and openly owned Darvenant's way of Universal Redemption; and others yet living are known to be for it ? 16. Whether it be proved from the cited words of their Confession, c. 8. 6.5. that such was their judgement, when they express no such thing? And I have spoken with an eminent Divine, yet living, that was of the Assembly, who assured me that they purposely avoided determining that Controversie, and some of them profest themselves for the middle way of Universal Redemption. 17. Is there one man in Oxford or Cambridge (besides himself) that believes his next words, [pari obelo confodiunt banc Methodum quotquot sunt hodie Doctores & Professores Oxonia & Cantabrigia] except on supposition that the foregoing words be untrue which pari relateth to : 18.1s it probable that D' Twis was an enemy to that doctrine of Redemption which he hath so often afferted, viz [That Christ dyed for all men, so far as to purchase them pardon and salvation on condition they would repent and believe; and for the Elect, so far further as to procure them faith and repentance it felf:] which

which he hath oft in many Writings as to M Cranford's charge concerning his fewere accusation of Dalleus, and judging his very heart to be guilty of such dissimulation, as Ethat he wrote not seriously, but contrary to what he thought and that nothing could be more illiterate. I shall not put the question, whether it be probable that these words could pass from fuch a man, because he is alive to vindicate himself, if the report be falle, or to own it, if true. 19. Do all the contemptuous expressions of a Diffenter fo much dishonour the judgement of Dalheus, as this Diffenters own praile of his former Writings doth honour it, when he faith of him, [A quo nibil hactenus prodite quod non effet judicii acerrimi, eruditionis reconditifsima, & dostrina sanctissima, aut candidissimum pe-Etus non referret; in quo nulla suspicio malignitatis infideret ; multò minus ea atate feria & fera eruptura, cum lenit albescens animos capillus] This is enough to make a stranger conjecture, that the man is not grown either fuch a fool as to err fo grofly as is pretended, or such a knave as to write in the matters of God against his own judgment. And indeed he that will prove himself a wifer, a much wifer man in these matters then Dallaus.

Dallens Blandel, Myrald & c. must bring another kind of evidence for the honor of his Wildom. then D' L'Molin's Preface or Paranefis is, 20-1s it not an indignity to the dead, which the living should hear with a pious indignation, for this Learned man to seign that Bo Viber thought so contemptuoufly of Amyraldus Method : Whatever he might fay of him in any other respect, well known that he owned the fubitance of his doctine of Redemption: The high praifes therefore which D' Molin doth give to this reverend Billiop, do diffronour his own judgement that makes the Billiops doctrine lo concertificial grofs. The like dealing I under-Rand Some Arminian Divines (I am loath to name them) have used against this reverend man : One of them of great note hath given our that he heard him preach for universal Redemption, and afterwards spoke to him, and found him owning it, therefore he was an Armittian and I hear a Northamptonfhire Arminian hath fo published him in print. O the unfaithfulness of men feeming pious! The good Bishop must be what every one will say of him. Though one feigneth him to be of one extream, and the other of the other extream, when

when (alas !) his judgement hath been commonly known in the world about this to years to be neither for the one, nor the other, but for the middle way. Do you call for proofs If I give you not better then either, D' Molingor the two Arminian Divines give, let me be branded for a factious Calumniator of the dead, whole name is to honourable, that the forgery is the greater fin. First there is a Mandscript of his own in many mens hands, dated March. 3. 1617. at Dublin, (which I intend to print if no one elfe do it first) which afferreth this Doctrine in the fame middle way as Dovenant and Camero do. And Laske him whether he yet owned it, (not long before his death). and he said, He did, and was firm in that judgment, I asked him to whom he wrote it, and he told me (as I remember) to M' fulvoorwell (I am certain it was to him, or to MEyr, who, he rold me, was the man that fell fo foul on M Culverwell.) 2. If my own word be not for ficient, D' Rendal can bear witness that he was present, once when he heard him own this judgement of Universal Redemption in the middle way, and intimated that D Davenam and D' Preston were minded of it by him; (as

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reioveing that he sooner owned it;) and that we cannot rationally offer Christto sinners on other grounds. Now because the Bishop went this middle way, when he speaks against the Arminians, some feign him to speak against his own doctrine. And when he spoke for Univerfal Satisfaction the Arminians fay he was turned to them. This is the faithfulness of the world! It shames and grieves me to say, Of fiding Divines; and as much almost to fay, Of a publick Professor of History in Oxford: For the principal honour of a Historian, is his veraciby, and impartial fidelity; and how much of that this Preface to the Paranesis is guilty of, I leave to confideration upon the tafte that is here given. But enough of this. I bill of bas

The fourth and last particular in which I offend some few Brethren by my judgement, is that which is the subject of these ensuing Disputations. But I can truly say of this as of the rest, i. That if I should change my judgement and please these Brethren, its like I should displease many more. For 2. I take it for granted, that I go in the common rode that the Church of Christ hath gone in from the beginning to this day; so far am I from singularity. 3. I

am most certain that my thoughts were so far from intending fingularity or the difturbance of the Church, by these or other points in Controversie, that I apprehended them ftrongly to be the truths that must be inftrumental to the Churches peace when ever God feeth us meet to attain it. And though I never took a point for true eo nomine, because it was in the middle, or tended to peace, yet I purposely chose out these truths rather then other to vindicate because they tend to peace. And to the praise of God I speak it that in those antient common disturbing Controversies between the Arminian and Antiarminian, Lutheran and Calwinist lesuite and Dominican I have discerned those Principles which quiet my own mind, and which I am confident, were they received according to their evidence, would quiet the now-contending (briftian world: But I am past doubt, to be derided as arrogant for this confidence; and should the Principles in a Method with Evidence be propounded, though purposely to heal the divisions of the Church, many of the several parties would but rage at the Reconciler, and pour out their impotent accusations and reproaches against him, because he would attempt the healing of their divisions,

chor of some new Sect, for seeking to put an end to Sects. But let any man make good my just demand, that the Principles propounded shall have an impartial reception according to their Evidence, and I will give you security to make good my confidence, that they shall quiet the Christian world hereabours. But I know this is to be expected from none but God, nor at all on earth in any perfection.

God, nor at all on earth in any perfection.

As to the present Controverse, it seemed good to M' Blake to begin it with me; and to my Defense he hath opposed an angry Reply; not to my whole Book (as I did to that part of his which concerned me) but to here and there a scrap disordered, and maimed, and parcelled as he thought good. I was in doubt whether to make any rejoinder or further Defense; but while I doubted, divers Reverend Brethren from feveral parts wrote to me, so move me neither to be filem, nor to answer all his words, which would be redious to the Reader, but to handle the Controversies by way of Disputation, and to bring in M Blake's Arguments under them, to far as shall be thought necessary. Though

at first I scarce liked this way, as seeming not a fell answer, but such a course as he took with me, yet I did acquiesce in the judgement of my Brethren. But yet indeed, I think I had never printed a word at all in Defense of my felf against M' Blake, but for another providence. The third Disputation, as here printed, was written before M. Blake's Book against me was printed, or in the press (as I have reason to think.) A Copie of this I lent about two years ago to a friend : But by what means I know not, about three quarters of a year ago I received tidings from a pious learned Minister in the West (writing to a friend of his not far from me) that there were such abundance of Copies of that Disputation in those parts, and some were so purposed, that it would be printed if I did not do it my felf. I confess I was much offended at the news, because the Disputation was imperfectly written, and on fuch a Subject (as to the later part, which shews what fins may confift with Godliness) that I would have been loath it should have been by them made publike, as knowing how unfit it was for the eyes of the Profane : But when there was no remedy, the best I could do was to add fome:

fome cautions, and annex the other Disputations here adjoyned, which were hastily written, that the former might not go alone without that company that seemed necessary. And this

is the occasion of this present writing.

For the Matter of it, I have manifested that I hold the common Doctrine of the Church. And many another could I mention as consenting in it, besides those particularly there cited. M' Wil. Fenner in the second part of Christs Alarm, p. 92, 93. Saith [Another infeparable mark of a true Church, is a fincere Profession of the mord of God and true Christian religion, either in truth and uprightness of beart, or else so far as man can judge: For though the preaching of the Word come to a place. yet it doth not follow presently that there is a Church of God -but when divers of them embraced the Word either sincerely, or else to see to, as far as Paul and others could judge then they were a Church: There must be a Congregation of People that do profess the pure Religion, and make it appear (at least to the judgment of man) that they are Godly in Christ Iesus: this is an inseparable Mark of a true Church, as we may fee 1 (or. 14. 33.] See further.

M' Vines in his Treatise of the Sacrament, p. 150, 151. Saith, That the Separatists Claid the foundation,

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viz. That only Visible Saints are fit Communicants, which is true as to the Churches Admission: That real Saints only are worthy Communicants, which is true too, as to the inward Grace or Benefit]—And 151. There is a great difference between Christs real Members and Guests at this Table, and as I may say, the Visible Churches Members or Guests. If he be a visible Protessor of Faith, unshipwrakt, of capacity to discern the Lords Body, of Life without Scandal, he is a Guest of the Church.—

And p. 105. Though I should rest in serious Profession of Faith and Repentance, which is not pulled down again by a wicked Life, or scandalous Sin,—yet when a man lieth under the charge of our censure for some scandalous sin, the case is otherwise, &c. 7 Read the rest.

And p.324,329. The Covenant of God with us is, that all that believe in Christ that died and receive him for their Lord and Saviour, shall have remission of sins, &c. Answerable to this act of God, the Believer accepts of and submits to this Covenant and the Conditions of it, viz. to believe, and to have God for our God, and there of makes a solemn profession in this Sacrament, giving up himself to Christ as Lord and Saviour, restipulating and striking hands with him to be his, and so binds himself, and doth as it were seal a Counterpart to God again; and not only so, but comes into a claim of all the riches and

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legacies of the Will or Covenant, because he hath accepted and here declares his acceptance of the Covenant. The Seal is indeed properly of that which is Gods part of the Covenant to perform and give, and is no more but offered, until we subscribe and set our hands to it, and then its compleat, and the Benefits may be claimed, as the benefit of any conditional promise may be, when the condition is performed. And lest you should slumble at that word, he must let you know, that the Will accepting and submitting to the Conditions, is the performance of the Condi-

tions required (NB.) --

And pag. 149, 250, &c. Though as to admittance (which is the Churches part) to the outward Ordinance, he make Profession (as I do,) fufficient yet to the question whether the Sacrament be a Converting Ordinance, he concludes that [It is not an Ordinance appointed for Conversion] His Arguments are : 1. Because no effect can be ascribed to this Ordinance which fals not under the fignification of it, &c. as Vasquez. 2. This Sacrament by the institution of it appears to prasuppose those that reap the sweet and benefit of it, to be Converts and in grace, namely to bave faith in Christ, and to be living members ; and if this be presupposed by this Ordinance, then it is not first Prought by it. 3. The Word is the only Instrument of God to beget Faith or work Conversion, &c. And he answereth answereth the Objections of the contrary minded: and to them that argue that the Lords Supper is a Converting Ordinance, because its possible a man may be then converted; he saith, they may as well make Ordination or Marriage Converting Ordinances, because by the words then uttered a man may be converted. He citeth the words of learned Rich. Hooker Eccles. Pol. 1.5. pag. 536. The grace which we have by it doth not begin but continue grace or life; no man therefore receives this Sacrament before Baptism, because no dead thing is capable of nourishment; that which groweth, must of necessity first live.]—

And for further Authority he addeth, [And to this purpose all our Learned Diroines have given their suffrage. And the Papists though they differ from us in denying remission of sins in this Sacrament, in favour to their Sacrament of Penance. yet they hold it to be an Ordinance of Nutrition, and so do all their Schoolmen; and so doth the Church of England [The strengthening and resreshing of our souls, &c.] I need not number Authors or Churches. It is so plain a case, that I wonder they that have stood up in defence of it, as a converting Ordinance, have not taken notice of it. I here is an Army to a man against them; and the antient Christian Churches are so clear in it — So far M'Vines (& Hooker in him.)

Concerning.

Ecclesia, and its sense, see that judicious Agreement of the Associated Ministers of Cumberland and Westmerland, pag. 47. where they take notice

of Mr. Blakes questioning it.

Since these Papers were in the Press, I was told by a Reverend Brother, that M' Blake professeth to hold the Necessity of the Profession of a faving Faith, as well as I; and by one of his special acquaintance, in the Ministry, who heard me express my mind, that M' Blake's mas the same. I durst not omit the mention of this, lest it should be injurious to him : And yet how far the reporters are in the right, and understand his meaning, I am no further able to tell you, but that they are credible persons. For my part, I defended my own Do-Arine against the charge which in two Volumes he brought against it. And I supposed he would not write so much of two Volumes against a Doctrine which he judged the same with his own. And I medled only with his books, and not his secret thoughts. Whether I have been guilty of feigning an Adversary, that took himself for none, I am contented to stand to the judgment of any impartial man on earth that will read our books. Surely I found it over each page, that a Faith

Faith short of Instifying entitleth to Baptism: and I never met with any fuch explication in him as that by [A faith (hort of lustifying,] he meant [A Profef-Gion of luftifying faith.] And fure [Faith] and [Profession] be not all one; nor [lustifying] and Short of justifying lall one. Nor do others that read his books understand him any otherwise then I do, fo far as I can learn; fure the Ministers that were Authors of the Propositions for Reformation of Parish Congregations, Printed for the Norwich Bookfeller, understood him as I do, p.17. where they say thus; [Obj. 3. But a dogmatical Faith may entitle to Baptism, as Me Blake, Treat. on Con. speaks, though there be no profession of a justifying faith & repentance. Answ-We cannot think fo feeing the faith required to be professed before Baptism, is such a Faith as hath salvation annexed to it. Mar. 16.16. It is a Faith of the whole heart, A&s 8.38. Repentance is also required to Baptism as well as Faith, Acts 2.38, and the [burch in the ufual form of Baptism enjoyned the baptized person not only to profes the dostrine of Faith, but to give up his name to Christ as his servant and souldier, and to fight manfully against the World, the Flesh and the Devil, &c. we need add no more. M' Blake's miffake lies in this, that the ground of Baptism is either a Dogmatical faith, or a true justifying faith; which because no Minister can certainly know

know, he must only require a Dogmatical faith. But we conceive neither of them to be the ground of Baptism, but the profession of a true justisying faith, or Acceptance of the Covenant] So far these Brethren.

And whether it be not the Promise of a justifying faith that M' Blake takes up with, besides his faith short of justifying, read his Books, and cen-

fure as you find cause.

But yet if M' Blake, be really of my mind, I have no mind to perswade the world that he is not, nor reason so to do; but when I know it from himself, I shall heartily rejoyce in the closure. For I am consident it is in love of Truth that both of us do dispute; and therefore if Truth

get by it, we have our ends.

For my part, I must still say, that if I took [a Dogmatical faith it self, or any short of justifying] for the Title and necessary qualifications of them that I must admit, I would baptize none, because I cannot know who hath that Dogmatical faith, and who not. And I still find that even wise and pious men are oft as far to seek for the truth of their Assent as of their Consent, and would give a world that they were but certain that they truly Believe the truth of the Gospel. And I am sure that I am as far to seek for assured

rance of the one as of the other in those that I examine, in order to the baptizing of their Infants.

There is newly come forth a Book of William Morrice Esquire, which seems by the Title page to plead for the fufficiency of this Dogmatical faith. When I saw the Book, made up of so much reading and expressing so much industry and learning, I much rejoyced that England had fuch a Gentleman; and I look on the Book, as a fhaming reprehension of the idleness and ignorance of the multitude of the Gentry, that spend that time in hawking, and hunting, and complementing, which if better spent, might make a blessing, and not a burden to the Land. But out of that learned Volume I am not able to find any clear discovery, what the Author means by a Dogmatical faith. But I conjecture that it is somewhat that must be conjunct with the Profession of a saving faith. For pag. 215. he saith. [because it is not only probable to Charity they may barve found faith, but -] And pag. 214 [He that receives the Seals of the Covenant, feals back a Counter-part to God, accepts of the Terms; and affents to the Condition, (which as M' Vines before Thews,... is justifying faith.) - 1: And I desire it may be

observed what he saith, p.247. to prove Baptism and the Lords Supper to be administred on the like grounds: And what he saith in p. 248,249. against Baptizing the children of the Excommunicate, and what he citeth out of Rich. Hooker, Eccl. Pol. 13.p.87. to that end; and that the Childs right is rooted in the immediate parents: And that which he citeth out of Goodwins Mos. & Aar. 1.5.c. 2.p. 223. that [Among the lews the male-children of those that

were but under Niddui were not circumcifed. 7

And if any think that this learned Gentleman would have Ministers feed the humors of the carnal unruly multitude by giving them the Lords Supper, while they obstinately refuse to be ruled or to live a godly life, let them observe, that it is only Church-members, not living scandalously and still professing the Christian faith, that he pleads for. And no doubt but he will confess, that our Parishioners cannot by us be made Churchmembers against their wils; & he distinguisheth between the Universal and a Particular Church, and well knows that all the Christian world belongs not to my pastoral charge; and that I am not bound to deliver the Sacraments to all that have a right to them. And therefore if upon just reafons I defire of the whole Parish, to know whether

ther they own their membership in that particular Church or not, and take me for their Paftor, and confent to the duty of members; and some denyit, and others will give me no answer by word or writing, no not after I have waited a year or two; and I told them, that I must take their filence for a denial; but they will continue filently to hear, and will not once fay they own the relation, nor will submit to the unquestionable acts of Discipline I am confident that it is not in the thoughts of this learned Gentleman, that I must needs take these persons for part of my charge, that will not tell me, they take themselves for such, or take me for their Pastor; no more then he will think himself bound to take a woman for his wife and efface her in his Lands, and perform conjugal offices to her, that will not once fay, She consenteth that he shall be her husband. And this is the case of most of our people: The most Godly Ministers about us that gather not new Churches, but (on fufficient reasons and joint agreement) do only call the whole Parish to know whether they own their membership, and them for their Pastors, do find almost none but a few Godly that will own it for fear of being troubled by Discipline. If all the Parish there-

therefore be our Church, it must be against their wile.

And if any think that, feveral passages in that Learned Volumn do make against the power, and configuratly the labor of the Ministry and the Edification of the Church, I propound to their confideration, t. That all the applicatory passages of the Discourse must be expounded as they relate to that controversie which occasioned them; which must be understood by the help of former writings. 2. Its not unufual with wife men in length and heat of Disputation to make the face of Prich it felf to feets fometimes to book awry in the application 3. And other passages in the fame Book may help you to a fair exposition of the offen live Asseigs 185 he laith Weren Pafter fo familiarly contoerfant with his flock as be oughoto be and is some which implyed not only in Paul's preaching from house to bouse, but also by those alike used idioms, Ethe Church inger among you, and you in the Church, I or did not deem the feeding of the Lambs by Gatechizang to be beneath his magistery and greatness, he would need no other marks or figns to know his sheep by then such as he might take from common convertation] And you need not spection but this Learned Author would reckon them among the foundatous, that would

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not speak with a Minister if he defire it, burget away when they know he will come to their house yea, or will not come to him, confidering he is made the Ruler over them in order to their fpininal good, and they commanded to obey him, Heb. 13.17 . especially when a Nimiters weakness of the multitude of his Parishioners and bufinels will not permit him to feek after them. I may conclude therefore that for all the word EDogmutical faith in the Title page, this Gentle-

To conclude, the Jefuits them felves do witnelscharthe Doerin which Phave in this Book maintained, is the ordinary Protestant Detrine, while they concurr in opposing part of it, under chacticle without our difowning it, and tell the langenians, that their Doctrine, by which they make the Church to confift only of thefe that have charity and true Grace, is the do Etrine of the Protestants as Petarones de Lege & Gratia passim, Sc p. 18. [Au emin and cum charitate de juffitia neceffario fidem amietebant quicanque lethale aliquod crimen incurrerunt, and fi fides in illis herebat adhac, ea minime Infficiebat, we in Beelefie parce aliqua numeraremur. Abman un im deserint, nibil ad barefin & Catholice fidei labem interest : Nam atrumque pro heretico damnatum,

es inter catera Lutheri Calvinia, es ante hos Wicalefi nefaria dogmata, jampridem Ecclefiastica censura notatum est. Vid. & p.118 de Gratia initiali. But its in regard of the Catholick Church as invisible, and in the properest acception, that we own this to be our Doctrine.

Owen's & M'Robert I. I have said as much as I now intend in the Conclusion of these Disputations.

Hany Papifts or other Adverfaries Shall conclude that we are not of the true Church or Religion, because we thus differ, and are of so many minds they may as well prove a man to be no member of an Hospital, or no Patient to a Physitian because he is not in perfect health; or none of the Scholars of such a Master, because he knows notas much as his Teacher or as tho fe of the highest form: Or that Paul and Barnabas were not both of the true Church, because they fell out even to a parting afunder : Or that Peter & Paul were not both of the true Religion, because one of them was to be blamed, and the other withstood him to the face because he walked not up. rightly, and according to the truth of the Gospel; (an high-charge, Gal. 1.11, 12, 13, 14.) yea, they may as well conclude that no man is of the Church whilewhile he liveth on earth, because while we are here, we know but in part, and see but darkly or enigmatically as in a glass, 1 Cor. 13.9, 11, 12. and because we account not our selves perfect, or to have attained, but follow after, and reach forth to the things which are before us, and press toward the mark; and where any is otherwise minded, we wait till God revealthis to us, Phil. 3.12, 13, 14, 15. Or as if they would make us believe, that there are not more differences among the Papists then with us. But of these things I purposely speak in some Disputations against Popery, which with this are in the Press.

And lastly, for those that will convert the truths which I here maintain, into the nourishment of divisions, (when their nature is to heal) either making men Notoriously ungoaly, that are not, and so rejecting them and their Children; or withdrawing into separated Churches, because such are Baptized or admitted to Communion, of whose qualifications they are unsatisfied, their guilt is upon themselves. The doctrine is not made guilty by their abuse. As the ignorant and unlearned have still wrest educated the Scripture to their

own destruction, so have the self-conceited and erroneous always misused the Truth it self to the

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disturbance:

disturbance of the Church: Its matter of double Lamentation, that yet there should be such Dis visions, and Parties, and Diffances; when Bo Hall's Peace-maker, and M' Burrough's Irenicum have been extant fo long. Were there but those two Books on that Subject exeant in England, they will heal, or mexculably condemn our diffances. And indeed they are Volumns of accufation against us. & proclaim the shame (let me speak what must be spoken) even of the Godly, yea, of the most of the Godly Ministers of these Nations, that have yet done no more in this healing work. And I intreat all those Ministers & People (that have time, and any regard to my advice) that they would diligently read over and over again tholetwo books, though they cast by twenty such as this for it.

And for those that will centure the following difourations, as Being not levelled to the inverest of their feveral Parties, I finall be no further folicitous to remove their offence. And of the forefaid abusers of these reforming, reconciling verities, I now only crave the fober perufal & confcionable Practice of M Burrough's z 3,3 4 and 5 Proposion in in his Irenit. Ch.23 p 163. Had there been bur that one healing Leaf or Page in England, out would would be our fliame, as truly as they are our hurt and danger. M' Meade



M. Meade on Eccl. 5.1. page 130, 121.

Offer not the Sacrifice of Fools; for they know not that they do evil.

I third Proposition was this: That when Sacrifice was to be offered in case of sing yet even then, God accepted not thereof primario, primarily and for it self; as though any refreshment or emolument accremed to him thereby (as the Gentiles fondly supposed of their Gods); but secondarily, only as a testimony of the Conscience of the Offerer, desiring with humble Repentance to glorific him with a present, to by that rite to renew a Covenant with him For Sacrifice was Oblatio seederalis Naw Almighty God renews a Covenant with, or receiveth again into his faction, none but the Repentant sinner, and therefore accepts of Sacrifice in no other regard, but as a token and effect of this. Otherwise its is an abomination to him, as where-

by men professed a desire of being reconciled unto God when they had offended him, and yet had no such meaning. Hence God rejects all Sacrifices, wherein there is no contrition, nor purpose to forsake sin, and keep his Commandments, which are the parts of Repentance: so is to be taken that Isa. 1. To what purpose is the multitude of your Sacrifices? —— Bring no more vain Oblations: Incense is an abomination to me. And Isa. 62.2,3.— And surely be that blesseth an Idol is so far from renewing a Covenant with the Lord his God, that he breaks it: so did they who without conscience of Repentance, presumed to come before him with a Sacrifice; not procure atonement, but aggravate their breach.

According to one of these three senses are all passages in the Old Testament, disparaging and rejecting all Sacrifices Literally to be understood; namely, when men preferred them before the greater things of the Law; walued them out of their degree, as an Antecedent Duty; or placed their efficacy in the naked Rite, as if ought accrewed to God thereby; God would no longer own them for any Ordinance of his: nor indeed, in that

Sucrefice in the act or recerd, but as o coken and effect of

disquize put upon them, were they.

a epeniant famer, and therefore accepts of

And in The Christ. Sacrif. p. 510, 511.

DSAL. 50. God faith, EGather my Saints nant with me by Sacrifice.] __ [But unto the wicked God faith, What hast thou to do to declare my Statutes, and take my Covenant in thy mouth, feeing thou hatest instruction, and castest my words behind thee ?] Statutes here are Rites and Ordinances, and particularly chose of Sacrifice, which who so bringeth unto God, and thereby supplicates and calls upon his name, is faid to take the Covenant of God in his mouth. Forasmuch as to invocate God with this Rice, was to do it by way of commemoration of his Covenant; and to say, Remember Lord thy Covenant; and Forthy Covenant's fake Lord hear my prayer.] later maintained spring confidered

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Restour him Front Lion and



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Quest. Whether Ministers may admit persons into the Church of Christ by Baptism, upon the bare verbal Profession of the true Christian saving faith, without staying for, or requiring any further Evidences of sincerity? Aff.

N almost all our controverted Cases; the Church still sindeth the mischief of Extremes: and among the rest, in this about the due qualification of those whom we must admit to the Sacraments. Some will not look after swings Faith at all; but have found out a Faith of

another species, which they call Dogmatical, which they take to be the Title to both the Sacraments. Others, while they look after faving faith, will not take up with that Evidence of it (a bare Profession) which God in Scripture hath directed them to accept; but they must either pretend to search the heart, or stay for some better Evidences of Regeneration. The consuting of these last, shall be the business of this Disputation; and the consuting of the former, shall be the matter of the rest.

We here suppose that Baptism is a standing Ordinance of Christ, and that the use of it is to be the sign of our Entrance into the Church of Christ; not only solemnzing our Covenant with God, in which upon our consent we were before secretly

eretly entred, but also investing us in our Church honours and priviledges. For as the Prince doth by a fword conferr the order and honour of Knighthood (which he might do before by private Grant) or as a man doth by a Key deliver to a Tenant the possession of a House; or by a twig and turf, the possession of Lands : fo doth God by Baptism deliver to the true Believer the honorable order of Christianity, and power to be a member of Christ and his Church, and a fon of God, and therewith he delivereth him the pardon of his fins, and other Priviledges of his people: Though to them that come without this faving faith, there is only an Offer of the Internal Benefits from God, and no Delivery or possession; and only a Ministerial delivery of the poffession of the external priviledges, without that Title which before God will warrant their Claim auh Reception; though there be enough in the Ministers Commission to warrant his delivery upon that Claim.

It is here also supposed, that it belongeth to the Ministerial Office to Baptize, and by Baptizing to admit persons into the visible Church. And this is not the smallest part of their Trust, and Duty, and Honour, nor the least of the Keyes of the Kingdom of Heaven, which is committed to their care. Ordinarily none can be admitted into the visible Church, or made a visible Christian as thus listed among such, but by the Office of the Minister: And therefore the Minister is made the Judge of mens aptitude to this honour: for no man must act against, or without the conduct of his own Judgement. And therefore to whomsoever it belongeth to Baptize, ordinarily to

them it doth belong to judge who is fit to be baptized.

It may be thought that it is a very great power that Christ hath herein conferred on his Officers; and that it may be easily abused to tyranny, while every Minister shall have power to refuse persons their visible Christianity, or the badge of it, and so to make Christians as they please. But first, they are tyed up themselves by certain Rules, as we are surther to shew in this Dispute: and seconds, if one should tyrannize, there are enow more to relieve us thirdly, there is no power but may be abused; but yet it must be trusted somewhere; and into what hands should Christ have fitter put it, than into theirs that are by

Gifts and Offices fitted for the truft ? I have marvelled fometime, when I have heard secular Rulers on one fide, and the People on the other fide, cry down the Ministerial power of excommunicating, or so much as keeping from the Sacrament of the Lords Supper, that they did not as much or more contend against their Power of Baptizing and Judging who should be admitted into the Church. But I think the reason is, because Ministers admitted all so generally, that they were not awakened to the observation of their power herein, nor to any jealousie of them, left they should (as they call it) tyrannize. But undoubtedly they might as fairly fay, that it belongeth either to the Magistrate, or to the Bishop alone, or to the Major Vote of the Congregation to Baptize or Judge who shall or shall not be baptized, and so admitted into the honour of visible Chistianity and Church-membership, as to say that it belongeth to the Magiftrate or the Bishop alone, or the people to excommunicate, or to judge who shall be excommunicated. For the Power of taking into the Church Universal, is as great as that of putting out of a particular Congregation. And Christ gave the Keyes conjunctly and not dividedly; and therefore he that hath the admitting Key, bath the Excluding Key.

Had our people but well confidered, what Interest the Ministerial Office hath in their very Baptism and Christianity, and that they cannot be New-born into the Kingdom of God, without the help of these Midwives, at least, (and Scripture gives them also the Title of Parentage) they would then have discerned that by their very Baptism they are engaged to the Ministery subserviently, to God the Father, Son, and Holy Ghos, to whom they are principally engaged: For, as the Liturgie speaks, they are Dedicated to God by our Office and Ministery, and they have their visible state in the Christian Church and Possession of its Priviledges, delivered to them by our Office and Ministery; and therefore, me thinks, they should well bethink themselves before they renounce it and despise it, till they dare renounce and despise their Baptism: and those that do that, I do

not much wonder if they renounce our Ministery.

Furthermore, It is here supposed that a Profession is necessary, before we may admit men to Baptism; and that this must

be a projection of the true Christian faving faith, and not only of some other fort of faith. And we take it for granted, that the aged are admitted upon their own profession, and the Infants upon the profession of the Parent, by whom he hath his Title to the Covenant, even as he is the seed of a believer.

The Question then that we have now to discuss, is only concerning the sufficiency of this Profession, as to the satisfaction of the Baptizer, without any further Evidences of sin-

cerity.

For the explaining and resolving whereof, I shall first shew you what that Profession is which we require, and shall be satisfied in: and secondly I shall prove the Affirmative of the Question.

And for the first, I shall first shew you what Profession is in general, and the formal nature of the thing, and the requisites thereto. Secondly, I shall shew you what this Profession must be

in Specie, as it is specified from the subject matter of it.

And first Profiteor, is but palam fateor, in the common acception of the word. In civil cases, prefiteriest publice & apud acta aliquid ultro denunciate, nt Calv. More especially, professio is sometimes, ad interrogata responso, and sometimes sponso; and in military affairs, it is nomen dare. Ours in question hath fomething of all these conjunct. It is a solemn voluntary declaration (expression or confession) of our faith in God the Father, Son, and Holy Ghoft; (in answer, usually, to the Interrogation of the Minifter) with a giving up our name to God, by folemu fponfion, and re. nouncing the Flesh, the World, and the Devil (or in general, all inconfistent wayes) Profession is a relative action, and hath in it fomewhat Material, viz. the Attion, and fomewhat Formal, viz. the Relation, which must be distinctly considered of. For Profestion is a signification of a mans mind concerning the thing profesfed. The Attion, which is the Matter of the fign, is not necessarily one and the same thing in all and at all times. The common action is by word of mouth: Where that cannot be had, (as from the dumb) it fufficeth that they express by writing : where that cannot be had, the lifting up of the hand, or motion of other part of the body, or anything that is apt to fignific what is in the mind, may be a just Profession. And if word writing, and corporal

corporal motion be all joyned together, it is but the matter of the same Profession. God hath tyed us to no one particular sign as necessary, nor restrained us from any, by his Word; but only as the general Directions, (of doing all things Orderly, decently, to edification, &c.) may be an Obligation or restraint: but the more particular Direction must be setcht by Christian prudence from the Light and Law of Nature it self. The nature of the thing, with concurrent circumstances, will teach us which is the sittest sign: And sometime the commands of our Teachers or Governours may determine that case, it being a matter within their power to determine (according to

Gods general Rules.)

The formal Reason of a Profession, is, that it be fignum mentis, aut verum, aut (etfi ementitum, tamen) apparens.: if it be only a feeming fign, or counterfeit, it is truly a Profession, but not a true Profession. I mean, it hath a Metaphy fical verity, inasmuch as it is an action apt to fignifie the mind, and doth fignifie that which the man would have you think to be his mind: but it is not morally true, but falle; because it doth not fignifie that which is his mind indeed. All words are to be figna mentis; but when a man lyeth, his words are truly words, though not true words; and he doth speak that which he would have you take to be his mind, though not that which is for core he useth a fign that is apt and appointed for the expression of the mind, though he abuse it to the concealing of his mind; and the deceiving of the Hearer. Yet if any will infift upon it, that it hath not the formal Reason of a Profession, unless it be true, and agreeable to the mind; let such know, that we take the word in a Jarger, and commoner . and (I think) fitter fenfe, even for that which a pretended to be a true fign of the mind, whether it be indeed true or not. Yet fill pretended it must be to be a true Discovery of the mind, and to that use it is that the Minister must receive it : and thence it comes to pass, that there are besides the bare words, writings, and some modifications, which are of necessity to the very configurion of a real Profession, and without which it cannot properly be called a Profession, or may not by a Minister be taken for such. Concerning which, I. I shall enquire further, Whether this be for

or not? 2. What those Modes or concomitant Acts must be? 1. And for the first : the reason of the doubt is because some conceive that Profession is so far required for it felf, (or for some other end, I know not what) as that it is not to be lookt at or required as a feeming or probable evidence of the thing professed. Mr. Blake Treat of Sacr. p. 129. faith of me: "His Grand Rule is. That a ferious Professor of the Faith is to "be taken for a true believer. - If this Proposition were a " Scripture Maxime, then it would have born a further fuper-"ftruction: but being neither found there, nor any proof " made that it is any way deduced thence, mother and daughters " may all juftly be called into question. - I do yield, that "charity is to hope the best; but that we should put our " charity to it, or our reason either, for probability or certain-"ty when we are nowhere fo taught, and have a more fure "Rule for our proceeding, I fee no Reason, I can scarce meet "with a Minister that faith (and I have put the question to many of the most Eminent that I know) that he baptizeth any Infant upon this ground of hope, that the Parent is Regenerate, but fill with earnest vehemence professeth the conse trary.

Answ. 1. That ferious Profession of true faith is to be taken by us as a probable Evidence of the thing Profess, till men sorfeis abeir credit, I shall (God willing) prove anon from Scripture. And if I did not before stand to prove it from Scripture, I desire Mr. Blake, as he findeth cause, by the following evidence, to impute it either to my disability, or my modesty; I she find that I now prove it not, let him tell the world that I could not; (but let him not thence conclude that it is not true; for another may prove it, if I cannot): but if I now prove it, let him impute the former omission to my charity, which provoked me to hope, that with such as he (and so many as he here intimateth) it had not been necessary: nay, I thought it had been out of contro-

versie with us.

a. If he yield that charity is to hope the best, Why not then to be pur to it? Is it not pur to is, when it must hope the best? Or is not this a contradiction?

3. What kind of holy Ordinance is this, wherein neither

Charity nor Reason muit be pur so ie, when the flate of another

is presented to our confideration?

4. What is the more fore Rule for our proceeding, which is here mentioned? I mult profess, that upon my most diligent search, with a willingness to discover it, I am not yet able to know what Mr. Blakes Rule is, (sure or not sure:) I mean, what that qualification is, which he saith doth entitle to Baptism. Though he call it a Dogmatical Faith, yet he requireth the will's consent; but to what, I am not able to discern, he doth so vary his Phrase and contradict himself. Onle by his Title on the top of the Leaf, I know that it is [A Faith short of Justifying] which he meaneth, which telleth me what saith it is not,

though not what it is.

5. Either he will require a Profession of true Faith, or not: If not, then we are not yet fit to dispute about the ends to which that Profession is requisite, seeing we are not agreed whether the Profession it self be requisite in those whom we must admit. If the Profession it self be acknowledged necessary, then either for it felf, or for another thing. Not for it felf ; For, 1. There is nothing in the thing. 2. Nor in Scripture, to intimate any fuch thing. But on the contrary. I. It is fignum mentis, and therefore is required to fignifie what is in the mind. 2. Else a false Profession should be requisite and acceptable as well as a true, if it were Profession, qua talu, and propter fe, that were requisite. If it be not for the fignification of what is in the mind; then though it fignifie not the mind, it is acceptable: But that cannot be: for God bath forbidden lying. and never accepteth it nor maketh it a condition of our Title to his benefits, as given to us by him. 3. It is not any one fign that God tyeth us to: Not speaking, for then the dumb could not profess: Not writing; for then none could be Professors that cannot write : But its any thing that may fignifie the mind ; which plainly thews that it is required to this end, that it may fignifie the mind. God never encouraged any to speak the bare words, be they true or falle; but only to fpeak the truth.

6. Suppose it were only another feeries of Faith which is necessary to be professed in order to Baptism, would not Mr. Blake put either his Charity or Reason to it, to judge whether the

person do in probability mean as he speaks? If not: 1. Then he will not sanctifie God in his Ordinances, but abuse them, and wrong his Neighbour, by laying by Charicy and Reason so much in the administration. 2. And then, if he knew that they came in scorn, or learn the words as a Parrot, he would accept them, which I will not imagine. But if he will put his Charity and Reason to it, to judge of the truth of a common Profession; let him shew us his warrant, and it shall serve us to prove that we

must do so also in case of a special Profession.

What ever the Faith professed be, If you say your Profession is required propter fe, for the matter of the fign, and not for the formality and use of fignifying, it were not only groundless, but a reproachful ascribing that to God, which we would not ascribe to the silliest man or woman about us, that hath the free use of Reason. And if the Profession be given, and taken (and fo required) not propter fe materially, but ut fignum mentis, for the fignifying of our minds; then fure I need not dig deep into Scripture or Reason, to prove that both the Reason and Charier of the minister is here to be Imployed, to judge whether indeed it do fignifie the mans mind according to his pretences, or not. It grieveth me for the Churches fake, to read Mr. Blake's words of the Ministers be meets with : for if they do scarce any of them so much regard the probability of the Parents Regeneration in the administration of that Sacrament. then they either Baptize upon an apparent Lye (if the Parent profess faving Faith, when he hath not the least probability of it); or elfe they take up with the Profession of another fpecies of Faith (as Mr. Blakedoth.) And I crave their patient fober enquiry, Whether that be not to make another species of Baptilm and of vilible Christianity ?, and also, whether they have yet well discerned and determined what that Faith is that must be profest, and whether the world have ever yet seen an exact or fatisfactory definition or description of it? and where? and in what words? and also whether they have not the fame uncertainty of the uncerity of that lower Faith in the Profesfors, as of true faving Paith? and confequently, Whether Mr. Blakes doctrine have delivered them from difficulties, or enfnared them? I crave of all those Reverend Brethren whom Mr. Blake

Black meets with, and are guilty of what he chargeth them with,

that they would once more confider the matter.

2. Having thus shewed that a Profession is necessary, and that in its formal nature, and to its proper end, as it is a signification of a man's mind, and in order to the discovery of the mind, and not barely for the very terms or signs of Profession; I am next to shew what things are necessary (besides the bare words or other signs) to the Being of a Profession, or what properties or requisites are, sine quibus non, to the validity of it to its End, that it may be indeed taken by us to be signum mensis, and not be accounted Null and vain.

And in General it is necessifiary that the Profession seem true: for a Profession that is notoriously fall, is uncapable of the Ends atd use that it is required for: for such a one will not signific

a mans mind, but the contrary.

More particularly, 1. The Professon which we must take as valid, must feem to be made in a competent under standing of the Matter Which is Professed. It's a known rule, in Law that Confenfus non est ignorantis. If a Parrot be taugh to repeat the Creed, it is not to be called a Profession of Faith. The same we may say of any fuch Ideot or child, or perfons at age, who are noterioufly ignorant of the matter which they speak : therefore it is the duty of those that require such Professions, to endeavor ro discern whether the person understand what he professeth, before he do it : and therefore in the ancient Churches their Catechiffs or other Teachers did first see to their understanding the sum of the Christian Faith, before they baptized any at age : and so should the Parents themselves be examined, before we baptize their children upon the account of their Profession, except it be when we have just cause to presume that the person underflandeth the matter professed. Yet if any shall grounldesly fo presume, and be mistaken this makes not the Profession Null, as to he use which the Church makes of it, though it be Null as to the real internal Covenant of man with God. or to the Benefits of fuch a Profession by any grant or Gift from God; for in in fore Dei, it is no Profession or worfe.

2. We must take nothing for a Profession, but that which

hath a freming forion fuels. For if it be Notoriously or apparently ludicrous, or in a scorn, or not meant as it is spoken, it is then apparently sale; and we are not to believe apparent sale-hoods.

- 3, It must seem to be voluntary or free: I deny not but fome force may stand with a valid Profession: but that is only such a force as is supposed to prevail with the Heart it self, and not only with the tongue when the heart is against it. If any should say to a Jew, [If thou wilt not Profess thy self a Christian, I will presently run thee through with my sword,] the words that should be forced by this threat are not to be taken for a true Profession, when it is apparent, that they are meerly forced by sear. "So that which done in a passion of Anger or the like, contrary to the ordinary prevailing bent and resolution of the heart, is not to be taken as a voluntary and valid Profession.
- 4. It must be a Profession not prevalently contradicted by Wordor deed. Otherwise, still it is an apparent or notorious lie, which no man ean be bound to believe. If a man fav in one breath. That he believeth in Christ and in the next will fay I that he doth not believe in him, he nulleth his own profession by a revocation: and if he revoke it in the direct fense, it is all one as if he did it in the same terms : As if he say that he believeth in-Chrift, but withall, that he believeth him to be but a man,or 2 Prophet, or not to have died to ranfom us from our fins, etc. foif he foold fay [I am a Christian [but yet] I love the world and the flesh more then Christ : The same must be said of a Practical contradiction, which is effectual to invalidate a Verbal Profession. If a man should profess to the Prince, that he honourerh him, and when he hath done, fhould fourn at him, or Spit in his fage for if a man should profess that he loverh you. and defireth your fafety, and withall shall discharge a Piftel at you, or run at you with his fword. I leave it to your Rives . whether he be to be believed.

Yet some Contradiction there may be, which may not multisie a Profession: As when the terms of Contradiction seem not, to be understood by him that useth them, or not to be meantin the contradicting sense; or when he seem's not to discern the

God :

contradiction, but thinks both may confift, and feeths to hold the truth practically, and so contradicts it speculatively or ignorantly: or when the contradiction is more weak, and not feem-

ingly prevalent, as [I belive, Lord belo my unbelief.]

s. When a man hath usterly forfeised the credit of his word; the Profession of that man must not be meerly verbal, but practicall. This is all clear in the Laws of Nature. When a man may be justly faid to have forfeited the credit of his bare word, is a matter of confideration. The common reason and practice of men, is against trusting a perjur'd mans bare word, till be give sufficient ewidence of his repentance for that perjury .: And the like may be faid of one that hath often violated Promife, and given no Evidence of any effectual change upon his heart, but that fill he hath the same disposition. The Novatians thought that those who lapfed hainoufly after the Baptismal Profession, were not again to be absolved, and admitted into the communion of the Church, but they did not exclude them from Gods pardon, as is commonly believed of them. Clemens Alexandrinu, and others of those ancient Churches, do seem to exclude all from pardon of fin, after twice or thrice offending : but I suppose, they meant it only of hainous fin, and of pardon in foro Eoclesia, and not of pardon in foro Dei (a distinction that was not then detefted.)

The truth is, the temper and quality of persons, and the nature of the sault, and many circumstances may so vary the case, that it is not the same Number of promise-breakings, or sins after promises, that will prove the sorfeiture of each sinners Credit. Ordinarily, in case of gross hainous sin, if a man have oft broke his promise, his bare word is no more to be taken, but an actual Reformation must prove the validity of it. But there are some cases, in which once or twice breach of promise may forseit credit, as to the Church, and some cases wherein more then three or sour brecases may not do it. But as for an Insidel that newly comes to the Profession of the Faith, or a notorious ungodly man that newly comes to the Profession of godliness, we must take their first profession, shough their lives were never so vicious before; because though they have oft committed other sins, yet not this of Covenant-breaking with

God, and they feem to be recovered from their former unconfeionableness.

Perhaps some one will say, that, if all this be to be look'd after before the validity of a Profession can be discerned, then this is an uncertain Rule for us to proceed by, in administring the Sacraments: for Ministers will be uncertain when all these qualifications are found in mens Professions. Besides that, it puts tyrannizing power into Ministers hand, which you tell

Mr. Tombes of in your book of Infant-Bapti'm.

Anfw. I have there shewed that the danger is greater in the Anabaptiffs way of using this power than of ours. 2. This objection is as much against them that are for the title of a Dogmatical faith, as for us that require the Profession of a saving faith. For they cannot be certain of their lower faith it felf, and therefore must take up with the profession of it : and if they will not require all these qualifications forenamed of that Profession, then they may as well admit professed fows and Heathens, and they will openly subject Gods ordinances to profanation, 3. Because it is a variable case, and requiresh Judgement in the Administrator; therefore hath God made it a confiderable part of the office and work of his Ministers, to Judge rightly of mens profession, that they may discern the meet from the unmeet : and therefore bath he required so much prudence and piety in Ministers, that they might be meet to judge in such cases. To bear these Keyes, and wifely and faithfully to discern who are to be admitted, and who to be excluded, is no small part of their Trust, and Power, and Work, The great necessity of Church Officers, and the nature of its Government, would be the better understood, if this wete well confidered. It is not a possibility of mens erring in such Cases as are committed to humane determination, that will warrant us to condemn that way, or to cast about for some more Infallible or easie course: such contrivances will have but the Popish success, and will lose us the credit of our honest just Authoritative decision, while we will needs pretend to an Infallibility, that the world may discern that indeed we never had it. The common course of quarrelling with all Government where there is a possibility or danger of any great abuse, and evils thereby, doth directly conclude in the simple rejection of all Govern-

Professed:

ment by man, and almost any thing else that man must be the agent in: for as long as such vile impersed wretches are the Governors, how can you think, the actual administration will be persed? Get Angels to Govern immediately, or stay till men be as Angels of God, and then you shall have a cure for all these inconveniences: but till then expect not good without evil, nor that so bad a creature as Man, even the best of men, should govern any Society, or do any considerable work, without leaving upon it the Impression of his sinsulness, and many Impersections.

2. Having shewed what this Profession must be in the General; and the Nature of the Act, I must next shew what it must be Materially, and in Specie, (as it is morally specified from the subject matter,) And in general, the thing to be Professed, is:

[that the Professor is a Christian;] or, that he is a true peni-

tent Believer in Chrift.

Objeff. It is not his own belief, quacreditur, which he is to make Profession of, but the Christian belief, quacreditur, that is,

the Doctrine of the Gofpel.

Answ. 1. This is a contradiction: He that professeth the Gospel to be true, doth so nomine, profess his own belief of the truth of it. For will he profess it to be true, when he takes it not to be true? otherwise he either speaks but the words, while he takes it himself to be false which he speaks, or else he only meaneth or saith that, (other men think it to be true) though he do not.

2. We need not to ask any man for a profession to Evidence the Gospel to be true, but only to evidence his own Belief of it. The Gospel needs not their testimony, much less a testimony which they believe not themselves, which is as none.

3. Insidels are meet to be admitted to Baptism, if there be no Profession of their own saith required. But I suppose I need not to use more words against this objection.

More part cularly, as Christianity, in sensus amosiori is the saving entertainment of Christ in the soul; and saith, in sensus famosiori, is that which is called Justifying saving Faith; and a Church member, in sensus famosiori, is such a true Christian; so it is true Faith and Christianity whose Profession is thus necessary: and if there be but a bare profession without the thing

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Professed, these are called Christians or believers but Analogically or (as our Divines commonly sell the Papists) Equi-

vocally.

The Faith thus to be professed must be considered, in its Acts, and in its Objects. The first Act is the understandings assent to the truth of the Revelation, upon the credit of the Revealer, which Implyeth, yea formally containeth a crediting of his Veracity, and so an Affiance therein. 2. A Consent or Willingness that Christ be ours on the Gospel terms; or an Accepting Christ and life, as offered which Scripture calleth the Receiving of Christ Islam the Lord, Joh. 1. 10, 11. Col. 26. which is still implyed in the Affiance or Recumbency by which the Act of Faith is so oft entitled in Scripture, and which must be added.

As the act of faith must needs be both of the Intellect and the Will, so the Object must be answerably, the Truth of the Gospel, and the goodness of the benefits there revealed and offered. The Church is more agreed about the particulars of the Latter, then of the Former: for as the Papifts would make us believe that the Fundamentals and Essentials of the Christian Faith cannot be known as diffinet from the reft, but that all which the Pope faith, is de fide, is of necessity to falvation: fo among our selves we are not well agreed, whether Fundamentals (that is, Essentials) can be enumerated. There is no doubt but we may eafily enumeratethem in General terms; and fo our whole Christian Faith is contained in our common Profession at Baptism, I believe in God the Father, the Son, and the Holy Ghoft. If we yet descend to some particulars the case is clear: that to believe in God the Father, is to believe, that he is the most Wife, and Great, and Good, and our Maker and Ruler. and our chiefest Good : to believe in God the Son, is to believe that he is God and man, the Redeemer and Saviour, ranfoming us by his blood, and overcoming death by his Death and Refurrection, and procuring us pardon and everlafting life by his Merits : to believe in God the Holy Ghoft, is to believe that he is the Sanctifier of the people of God that fhall be faved. Thus much is Byidently Effential to the Christian Faith, and nothing but what is contained in this. But then the great difficulty lyeth here, whether a more particlar belief of some truts

eruths contained under these comprehensive terms be not Ef-

fential to Christianity.

To which I only lay in general , 1. That the belief of the Truth of the Promife, or other verities, being necessary in order to the determination of the Will, to the Acceptance of the good revealed therein there is therefore fo much of the dodrine of Necessity to be believed, as is of Necessity to the determination of the Will, to accept God for our God by Creation; and Jefus Christ for our Saviour by Redemption, and the Holy Ghoft for our Sanctifier. 2. All that is effentially contained in these Relative Titles our God, our Saviour, and our Sanctifier I must be particularly conceived of and believed. 3. The forefaid Explicatory terms well understood, feem to contain all fuch Effentials. 4. He therefore that upon a true underftanding of them, doth believe all thefe, doth believe all that is Effential to the Christian Faith. 5. Some persons can understand the Matter contained in these words without any more words (having first the Grammatical and Scriptural Explication of them): others have not yet had fuch Explications, or at leaft understood them not, and so must have more particular exprefs, expository terms, that they may understand. 6. It is Matter that is primarily Effential, and Fundamental, and that Propser fe : Words are to be called Effential, or Fundamental. but fecundarily, and propter alind, viz. to far as they are Means. without which the Matter cannot be received, bur no further : and therefore no particular words are properly fundamental. or effential to our Religion; feeing that he that never heard those words, and yet believeth the matter by equiplloent terms. or any figns, is truly a heiffian. 7. The Effentials primary in the Marter are to all the fame, but the Terms of Necessity for expressing them are not the same to all, either for number of words, or fentences; feeing one can receive that in ten words, another cannot in twenty. And hence is it, that if twenty men be fet to draw up the Effentials of Christianity, they may do it in twenty, feveral forms of words, and yet all express the fame eff ntial Matter: and one Confession may be in ten lines, and another in more pages, and yer both speak the same Fundamental Truths; one more concilely or generally, and the

other more copiously and plainly. 8. Whatever other words may be necessary to some, besides those that directly express the above-faid Matter of Belief, in God the Father, Son, and Ghoft, they are not to this end necessary, that we may have more matter of Faith than is there contained, as if it were not all that is effential, but that this may by the ignorant be better understood: fo that those other particular Articles which some call Fundamentals, are but expositions of those three Fundamentals, that indeed we may receive them. 6. In point of duty a Minister must require a more full and large expression of his Faith from one man than from another, viz. From those that he hath apparent cause to suspect of not understanding, or not believing what the more Comprehensive Concise Terms do express: but yet, if either he negled that duty, (or his previous inquiry and examination) though finfully, or if the party that gave no cause of suspition, be yet ignorant, or an unbeliever, it doth not follow, that the Concile Profession was a Nullity for want of darger Explication. He that professeth to believe in God the Father, Son, and Holy Ghoft, hath made a Profession of faving Faith in all the Effentials, as to the fense of the words, and it is to be taken as valid, in fore Ecclefiaftice, in the Judgement of the Church, if there be not some of the abovenamed particulars apparent to invalidate it, (as Contradiction, apparent Ignorance, Derifion, &c.) May it not be the fafeft way to imitate the Scripture examples in fuch cases, where we alway find Profession in order to Baptism, made but in few comprehensive terms? for, as by this way we follow the fureft Guid, so are we most likely to comprehend all the Essentials, and leave none out; when spinning out a Profession to a Vo-Inmn in more particular Explicatory termes, if these same generals be not among them, may leave out much of the Effence of Religion, which these do comprehend. Not that I would have the people hear no longer discourses for Explication; but it is one thing, to put them into a Sermon, or Difcourfe ; and another thing to put them into the Profession of Faith.

If, notwithfianding all that is faid, any shall still be prejuced against the requiring of a Professon of faving Faith, be-

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cause of the difficulty of discerning when it is that all the Fundamentals are professed; let such consider, that it doth as much concern those that differ from us, to untye this knot, if they can, as us. We have long shewed the Papills, that themselves must be forced to distinguish between those points of Faith which some may be saved without, and those which none can be saved without: and so indeed Bellarmine and others of them consess. And those that say, it is a Dogmatical Faith that must be professed, must needs comprehend all the aforesaid Essentials in their Dogmatical faith, or else they cannot call it the Christian Faith. So that, as to the Object of Assent, they are equally concerned in the difficulties.

2. And then, for the second part of Faith, which is, the Wills consent, or Assiance, or Entertainment, Receiving, Acceptance, Embracing (or what other term to that purpose you will use) of the Good proposed in the Gospel, the same forementioned words do also comprehend all that is Essential to the Object of this Act: for the Will as well as the Intellect, to Believe in God the Father, Son, and Holy Ghost, is all our Faith: that is, [To receive God as our God, our Creator, our Soveveraign and Felicity; and festu Christ our Savieur, from the guilt and power of Sin, and to bring ms to everlasting Glory, and this by Ransoming us by his death and movies, By Rising, Interceding, Teaching, Ruling 111, and at last Raising and Indging 1115; and to receive the Holy Ghost at the Witness of Christ, the inspirer of the Writters of his Word, and as our Santi fier. Thus is the Object of true Christian faith expressed, as containing the Objects of the Will.

To conclude, in a doubtfull case, it is safe to be as express and particular as we can, in our Instructions and Examinations and not barely to keep to the meer Essentials: because there are many of the Adjacent truths, or superstructures, which are of so great use, as that the sundamentals are hardly and seldom well entertained without them.

And yet when we play not the part of Instructers, and preparers, but of Administrators of Gods Ordinances, then we must take heed of exacting more as necessary, then is indeed necessary; and in difficult Cases, when the difficulty lyeth in the Darkness of the persons heart, and you doubt, by reason of the feantness of his expressions, whether he believe as he speaketh, we must give credit to his own words, as far as reason will permit, and to judge the best, though we may fear the worst; and this will be our Duty; and it we should be deceived, it will not prove our fin, but his that makes the false profession: And this leadeth me up to the next part of my Task; which is, having thus explained the Nature of the requisite Profession, to prove the Affirmative of the Question.

THE SIS Mi ifters we y admit per fins into the visible Church of Christ, by Baptism, upon the bare Verbal Profession of the true Christian faving faith (such as before described) without stuying for or searching after any surther Building of sincerity. (ordinarily, and as of necessity to this end.) This Proposition I prove

(in fhort) by the fe trouments following.

Argum, I. We have the warrant of their approved Example in Scripture whom we are to eye as our Pattern in Administrations for the administring of Baptism upon a bare Verbal Pro-

fession: therefore we may fo Administer it.

I here suppose the Practife of the Church before Christs Incarnation; which is out of all doubt : Mofes took the Verbal profession of all Isaal, to be a Covenant between God and them; wherein they avouched the Lord to be their God, and God avouched them to be his people. On the like terms did Tofona, Ala, and others renew the Covenant of God with that people; and on the fame terms was circumcifion administred. On these terms did John Baptize multitudes, whose lives be knew not before, and of whom he required no further Evidence than these present Professions to fath sie him of their capaeiry. On the same ground did Perers Converts receive their Baptifm, All 2, 41. For they baptized them fuddenly, and the Scripture mentioneth no further fearch that was made by the Apostles after their fincerity; nor is it probable, it could be done upon three thousand souls. The same may be said of the Bunuch, ser 8; and the Jaylor, Adi 16, and other Scripture Examples. It is past question, that they then took up with a prefent profession; and therefore so must we. For if any will be fo overwife, as to give reasons why they may swerve from these Presidents, let them consider, whether they teach not the licenlicentions a way as effectually to avoid other Examples of the Apolles, and fo to defir oy the order and Discipline of the Church.

Object. In those times Profession did hazard mens Lives, and therefore it was then a greater Evidence of sincerity, then it is in prosperous times. — Anjw. It's true, that often it was hazardous: yet 1. When 3000 were converted at a time and when the Rulers durst not persecute for fear of the people, and when the Churches had rest, and were so ed sied, walking in the fear of the Lord, All. 9. 31 then it was not so dangerous. 2. This Difference is but gradual and altereth not the case: For as still they that will Live Godly, shall suffer persecution, so Prosession is taken in Scripture for a satisfactory Evidence.

Arg. 2. The Law of Nature, which is the ground of humane converse, requireth that we believe men, till they have apparently sorfeited their Credit; therefore so we must do here; and therefore must take their Profession as a sign of the

thing Professed; and consequently valid.

Deny the Antecedent, and you must overthrow all Communities and Societies, which is contrary to Gods Will revealed in Scripture, and in Nature: They that will not believe others, must not expect that others should believe them, and so humand Converse will be overthrown, and all men must sive by themselves, or live as enemies, in constant distinct of each other.

Obj But wicked men have forfeited their Credit; and therefore their word is not to be taken.

Answ. They have not made such a total forseiture (qua micked) as to warrant our unbelief. For 1. There are such remnants of Common honesty in mans Nature, that commonly makes a Lyeto be odious, and a matter apparently evil among unconverted men. 2. They Profess themselves to be turned from their Wickedness; and therefore you cannot resule Credit to them upon the supposition of their wickedness which they disciain, without proof. 3. The Apostles took their Profession who within a few thours before had been persecutors, and guiley of the murther of the Lord of life: therefore a mans wickedness before, is not enough to invalidate his following Profession of true faith, repentance, and reformation.

Argum. 3. We must not censure our Brother to be a Lier without

without clear evidence that he is fo indeed: therefore we must take his Profession to be true, and consequently, to be valid.

The Antecedent is plainin Scripture. No man may Judge (that is, ungroundedly, or without a Call) that would not be judged. Who are thou that Judgess another mans servant? Rom. 14.4. Therefore we may not Judge them to tell a lye, when we cannot prove it, till they have quite forseited their credit: no more, then we may lawfully Judge a man to be a thief, or murderer, or adulterer, or Heretick, when we cannot prove it. If the slander of the tongue be a sin, so is the slander of the heart.

And for the Confequence, it is most clear, that either the Minifter must believe the mans Protession, or take him for a Lyer: there is no third way that can be pretended, fave one, and that. is, that we must suspend our belier, and neither Judge his Profeffion to be true or falfe. But this cannot be here pretended with any tolerable appearance of reason. For, 1. God would never make mens profession necessary, to their admittance, and put the Minister in the power of Baptizing upon such a Profession, and consequently, of requiring receiving and Judgeing of that profession if we might wholly suspend our Judgement of it whether it be true or falle. It cannot be that I can be required. as an officer of Christ to require, and receive a mans Profession. without any respect of the truth of it for it is therefore required . that it may declare the mind : or elfe, why may not an Infidel bereceived without Profession: 2. And if I be not to Judge of the truth of a Profession, or of the falshood; then a Profession apparenlty falle, may be received : but that may not be as hath been manifested, 3. It is denyed by learned Philosophers, that the mind can possibly hang in equilibrio, in such cases, 4. Its one half the uncharitable fin of rash Censures to suspend the Judgement of Charity, and not to Judge the person to, speak truth, when he hath not forfeited his credit, as it is the other half to Judge him positively to speak failly. 5. A peri, We must not sufpend our judgement of the truth of mens Profession of Pesitence, that they may be Absolved and Re-admitted to. Communion; but must discern whether probably their Prefels.on

. Faith

fion be true or falle: nor may we suspend our judgement of the Truth of that Profession, which we may have occasion to require, in order to the Lords Supper; or, to the private comforting of an afflicted conscience &c. Therefore not here neither: seeing the Profession is the same, and the reasons, at least,

as urgent:

In this point, I find a learned fober Divine, Mr. ? ames Wood, Professor of Theologie at Aberocen in Scotland, hath with much Christian moderation manifested his diffent from me by name. in a book against Mr. Lokier concerning the matter of the visible Church, pag: 149.150,151, &c. (A book that I never faw till. a day or two before the writing of these words, June 12: 1656.) This Reverend man agreeth with me in the main points wherein I differ from Mr. Blake. He owneth fully he necessity of the Profession of a saving Faith, and alloweth of no lower Profesfion, as a tittle to Baptism: he frequently owneth the diffinction between forum Dei vel interius, & forum Ecclefiasticum & extering; and confenteth too, to the application that I make of it: But he thinketh, that though the profession of true Faith is neceffary to Baptifm; yet, not as an Evidence of Regeneration. but that we are to abstract the Profession wholly from Conversion, or non conversion. Pag. 8, he faith [2. when he faith, "Hypocrites have no Right to be in the Church, or, as after-"ward, should not be there, if the meaning were, that men, "though they make a Profession of Religion, yet continuing "Hypocrites, and graceles in their hearts, do fin in adjoyning "themselves to the visible Church; and that they have no Right "in fore interiori, this we should not deny . but if his meaning "be, that no l'ypocrites have a jus Ecclefi efticum and in foro ex-"teriori, to be in the vifible Church, we deny it and be shall ne-"ver be able to prove it.]!

And pag. 20. He hath the like. And pag. 23 and 25. G. paffin, the like. And pag. 20. 30. He faith [Concl. 2. A ferious
fober, outward Profession of the Faith, and true Christian
Religion, together with a ferious Profession of former finfull
courses—a ferious consideration of these things, as such,
considered abstract vely (abstractions simplies) from the work
flaving Grace, and heart-conversion, by true Repentance, &

Faith, is sufficient qualification in the Ecclesiastick Court to " constitute a person fit matter to be received as a member of " the visible Church, accounted in mic in, i. e. Among these "that are within. If I be asked, what I mean by a ferious Pro-"festion? I Anfin. Such a Profestion as hath in it, at least, " a moral fincerity (as Divines are wont to diffinguish)though "happily, not alwaies a supernatural fincerity, i. e. (that I may "focak more plainly) which is not openly difcernably fimulate; "histrionick, scenical, and hypocritical, in that hypocrific which "is gross: but all circumitances being considered, by which " ingenuity is estimate among men, giving credit one to ano-"ther there appears no reason, why the man may not, and "ought not to be efteemed, as to the matter, to think and pur-"pole as he speaketh, from whatsoever habitual principle it proceedeth, whether of faving Grace or Faith, or offaith hi-" ftorical and conviction wrought by some common operation " of the Spirit, A man that hath fuch a Profession as this, and "delireth Church-Communion, the Church ought to receive " him as a member. And all be it I deny not, but where there is " just or probable ground of suspition, that the Profession bath "fimulation and fraudulent dealing under it, as in one new come " from an heretical Religion, or who hath been before a Perfe-"cutor of the Faith and Professors thereof: there may be a "delay in prudence, and time taken to try and prove if he " dealeth seriously and ingenuously - &c.

"And in Page 150, speaking of my self he saith, [1. The Learned Author and I, are fully agreed upon the mater confecening the outward ground, upon which persons are to be admitted and acknowledged members of the visible Church; wie, A serious Profession of the saith, including a Profession of subjection to the commands and Ordinances of Christ, is sufficient for this, and that persons, making this Profession are without delay, or scearching for tryal and Discoveries of their heart-conversion to be admitted. I do heartily approve his weighty Exhortation subjected. But I cannot vet agree with him in this, that men are not to be received into the visible Church but under the notion of true Believers, and positively judged to be such, though but probably.]

"And Pop. 151. [I confess alfo, that were a mans outward car-" riage and way fuch, as did discover bim to be an unregenerate "man - he were not to be received into the fellowship of the visible Church : but withall I fay, He were not to be "debarred, or not received, not upon the account of non-Regeneration , or upon that carriage, confidered under this formality and reduplication, as a ligh and discovery of non Re-"generation, but materially, as being contrary to the very "outward profession of Faith : - My reason is, because I Conceive it is Gods revealed Will in his Word, that men be re-"ceived into the visible Church, that they may be regenerate and converted, and that the Ministerial dispensation of the "Ordinances are by Gods revealed will fet up in the Church "to be means of Regeneration and Conversion, as well as Edi-"fication of fuch as are Regenerate.] [3. I conceive, that " between fuch as are in a course discovering certainly non-rege-" neration - there are a middle fort, of whom there is no fuf-" ficient ground probably to judge them regenerate. - My " reason is, because to g ound a positive act of Judgement that a "man is regenerate in fore exteriori, there is requifite fome feem-" ingues of a spiritual sincerity in a mans profession : i. e, that "he doth it from a spiritual principle, upon spiritual motives, " to a spiritual End : But a meer sober, not mocking ferious "Profession, without more, is not a positive appearance of spi-"ritual supernatural sincerity. - I humbly conceive, there "cannot be had politive probable Evidences of this ordinarily " without observation of a mans way after Profession for a "time, wherein notice may be taken of his walking equally "in the latitude of Duties, and constantly in variety of cases "and conditions.] [To conclude; Mr. Baxer and I are at " agreement upon the Matter concerning the qualification that "is fufficient for admitting perfors into the vilible Church, wiz. Serious profession, without delay to enquire for more : and " fo we are agreed, in the main, about the matter of the vifible Church. We differ in this, that he thinks persons are "not to be admitted, but under confideration of persons judg-"ed, at least, probably converted and regenerated : My mind is, that they are to be admitted, under the name of ferious, fo"ber outward Professors, abstracting from Conversion or Non-

I have thus at large recited the words of this Reverend Brother, that the Reader may perceive the true flate of the Controversie, and how we are agreed in the main, and on what grounds he proceedeth; and that if there be any that confent not with me, in the point wherein he and I differ, they may yet be perswaded to take up in his way, and not remove so far from the truth as I conceive Mr. Blake hath done. And, as to the difference it felf, I. The main thing wherein I perceive that differ from this Reverend man and some other about such matters, is, that my Judgement of Charity is much more extensive then theirs feems to be. I confess, that when it comes to a confident perswasion of another mans sincerity, I am apt to be jealous as wel as they; and also when we speak of the Profession of men collectively confidered, I am forced to some harder thoughts of many, then some have: but when I have to do with Individuals. I am apt to extend this charitable Judgment further then I fee many do: not by making the way to heaven any broader than they: For when we are upon the point in thef, what is the proper qualification of a Saint, I think there is no difference among us : but when we speak of it in hypothesi, and of the actual qualification of this Individual person, whether he have the foresaid life or not, I am apt to think it my duty, to judge the best till I know the worst; and to hope well (though with much fear) where some think they see no ground of hopes. I confess it feems to me but cold charity, that can afford men our good thoughts fo far, as to take them for visible Church mem-bers; but can find no room for a hope of their being in a flate of Salvation. I have hopes of the Salvation of many thousands, that I perceive some others have no such thoughts of.

2. More particularly, I cannot yet see, that I can be excused or disobliged from having a positive Hope (taking Hope in the vulgar sense) of the saving estate of that man that professeth seriously and soberly, that he early Repenteth, and Believeth in Christ, and hath not yet utterly forseited the Credit of his word. Charity thinketh no evil, believeth all things, hopeth all things:

I Com. 13.5,7. I think, the very Maxims of Nature, cleared, and enforced

enforced by Christ in the Gospel, do teach me to believe, that my brother is not a Lyar, till I see convincing evidence of the contrary. I confess, I judge my self to owe this charitable construction and judgement of his serious Profession, especially in so so great a cause, to my Neighbour who hath not evidently disobliged me, even as much as I owe my bread to the hungry, and clothes to the naked, yea, or the liberty of the common Ayr or earth, if it were in my power to restrain it.

3. And I do not find my felf (at least ordinarily and easily)
capable of supending my judgement of the truth or salshood of

a mans Profession, and being wholly neutral in it.

4. Yea, I perceive, that it is the judgement of this Reverend Brother, that we should not be Neutral, nor suspend our judgement about the Truth of the Profession which we require; but that we should seek after that which he calleth a Moral Sincerity herein, yea, and sometime delay and try them surther, who offer a suspections Profession.

5. And I must confess, that I take it for a great sin, to cenfure my Brother positively to be a Lyar, and to be a child of the Devil, and in a state of Damnation, without clear convincing

Evidence.

6. And it feems to me a thing utterly Improbable, if not certainly untrue, that God should require any man as fine qua non, to his Church-entrance or admittance, that he profess true Faith and Repentance to the Minister and Church, (as before them,) and yet that both Minister and people are bound to receive this Profession abstractively as to the Faith and Repentance so professed. God knoweth the heart without Professi. on: it is therefore because of us that know not mens hearts, that profession is required: And must we then receive such a profession abstractively from the thing professed ? Every word is ordained to be a fign of the mind : and a profession is formally a Relative Being. The Matter of the Sign, viz The Word, or the like, a Bruit, a Parrot may possibly have : And if the very Essence of a profession, quatalis, contein its Relation to the thing professed, and the mind of the Professor, then is it destructive to the very ends and Use of a Profession, to ab. fract the material Sign from the thing professed. If you fay

that it is not Regeneration which they are supposed to profes: I answer, it is true Repentance, and Faibb in Christ which they are supposed to profes; and that is Regeneration, or the principal part of it, in sense passive. To what purpose should we imagine, that men should be obliged by God to make so solemn a profession, which none of the hearers are in the least obliged to believe to be true?

7. We are certainly bound to believe a fober, credible person of proved fidelity in other things, when he solemnly professet to Repent and believe; (else we must deny credit to that which beareth plain Evidence of Credibility:) therefore we must believe all others according to the proportion of their Credibility,

and not deny them credit without just cause.

8. I never yet heard any affign any other cause why God should require an open profession, than the revealing of the thing professed, and the consequents thereof: therefore, till we hear a proof of some other Reason, we have cause to adhere to

this.

9. All men are bound to judge, that God would have no man to tell a lye: therefore they are bound to judge that God would have no man to profess that he Repenteth, when he doth not: therefore, he that is to judge my Profession to be by Gods commanding and approving Will, is also to judge it to be a true Profession: But the Ministers and the Church are (judicio charitatio, & fide humana) to judge, that the Profession of the person is such as God doth require and accept (as to the main substance,) before they baptize him, and receive him into Com-

munion, upon the account of that Profession.

the thing which I dispute for, while he affirmeth, that such a Moral Sincerity may be lookt after, as that [All Circumstances considered by which Ingenuity is estimate among men, there appears no reason why the man may not, and ought not to be esteemed, as to the matter to think and purpose as he speaketh.] For I plead for no more then this. Object. But this is nothing to the Principle that it proceedeth from; special or common Grace. Answ. A true Repentance, and saving faith, can come from none but a supernatural Principle of special Grace: and therefore he that prosesses.

professeth this Repentance and Faith, doth thereby profess that supernatural Principle: therefore, if am bound to believe, that he speaks as he thinks, then I am bound to believe that he is a truly penitent Believer, if he know his own heart: and he is

liker to know it better then I.

Moreover he saith, that [To ground a positive Alt of Judgement, that a man is Regenerate, in soro exteriori, there is requiste some seemingness of spiritual sincerity: that is, that he doth is from a spiritual principle, motives, &c. To which I say, that a serious Profession of Faith and Repentance, is a Credible seemingues of Faith and Repentance. And he that professet true Faith and Repentance, must needs profess them as from a spiritual Principle, and Motives, and to a spiritual End: for they cannot be from any other principle or motives (principally) nor

to any other ultimate End.

I am thererfore forced to diffent from the main reason of this Reverend Brothers judgement herein, viz. [That there cannot be had a positive p ob ble Evidence of this, ordinarily, without observation of a mans thay after Profession, for a time, &c.] For though confess, this is fuller Evidence which he pleadeth for yet still I judge, that a sober, serious Profession is a credible Evidence of the thing professed, till the person have quite forseited the Credit of his word. And ou ward Resonation may be forced or counterfeit, as well (though not easily) as words. Is it was a saving faith and Repentance which Peter invited the 7 ms to, AA.2 and Paul the Jailor, AA 16, &c. So doubt not, but they took the following profession of these men as a credible Evidence of the same saving Faith which they prosess.

Argum. 4. That which hath Evidence of Credibility, ought to be believed. But the profession of men, or their bare words who have not forfeits the Credit of their words hath Evidence

of Credibility: therefore they ought to be believed.

The Major is undeniable, taking the measure of belief to be

according to the measure of that Evidence.

The Minor I prove. I. From the ordination of nature. 2. From the confent of the world, and certain experience I. Nature hath not given one man an infpection into the breaft of another; nor hath God made any Minister a searcher of hearts, and Kk 2 Beholder

beholder of mens thoughts. 2. God hath made man capable of knowing in his own thoughts: though its true, that the heart is so deceitful, that there is a great difficulty of knowing them of our selves; yet the meaning of that Text, Jer. 17, 9, 10. is concerning others, [who can know it?] that is, [who can know anothers heart?] But yet for all the deceitfulness, a certain measure of knowledge may be had. For, 3. Man hath a certain knowledge of the Evil of lying, and so a certain credibility naturally, or by the light of nature: as the examples of the very Heathens can witness. 4. The tongue was created to be the Index of the mind. Though mans actual language be acquired, yet his tongue was made for that use. All this set together, shews, ex natura rei, that though the Evidence be impersed, yet an Evidence it is.

Moreover, if there be such a thing as sides humana due among men, then there is such a thing as Evidence of Credibility. But the Antecedent is true: Therefore so is the Consequent. He that denyeth the Antecedent, 1. I suppose will consent that no man believes him. 2. And would not sure have any more converse used in the world. 3. And I would put it to the consideration of the contrary-minded, whether, if ordinarily there be no Evidence of Credibility in mens word, and Professions be not to be taken as signs of the thing professed, it were not best, either to cut out mens tongues, or else forbear teaching our children to speak, and so let language perish from the earth. For, if it be ordinarily understood as meer lying, it would seem the best way to extirpate it by this means.

2. And I have also the consent and experience of the world on my side, of the Credibility of the words even of common men in general.

1. All Societies are established on the credit of mens words. Princes and people enter their Covenants upon the credit and considence in each others words.

2. All affairs are managed on this Supposition. The freest men in England do hold all their Estates and Lives upon the credit of the words, and common fidelity, that it is even in unregenerate men. They are sufficient Witnesses at any Bar. Two of these by a false oath, might put a man to death; and yet how seldom are such things done?

Moreover.

Moreover, how much doth all History depend upon the word of of man? Yea, how much of humane credit do we make use of, to assure us, that these which we now have are the same Scriptures that the Apostles writ; and that they are uncorrupted? and how far? and that these only are Canno-

nical, coc.

Argum. 5. It is most suitable to the End of Baptifm, that the Adult should be Baptized upon a bare Profession. For Baptism is to be the Sign and means of their solemn Entrance into the Church, and reception of a Sealed pardon of fin, &c. Now, if you would flay till men prove their fincerity by their holy lives, you will have them grow before they are well planted; and give you full Evidence of Church-membership, before they are rightly entred Members : And fure this is not like

to be a regular courfe.

Argum. 6. My last Argument is, from the continued Cufrom of the Church of God (which with Paul was somewhat.) I confess, the Churches after the Apostles daies did for divers ages prepare men long before they baptized them: True, they were Catechameni before they were fideles, or baptized, But 1. That was not that they might have experience of the fanctity of their lives, as the necessary qualification of the persons to be baptized, but it was that they might instruct them in the Christian Faith, that they might know what they did, and be fit to make an acceptable Profession: and then, when they were prepared for such a Profession, they took the bare Profession it felf as the evidence of the truth of the thing professed; ftill supposing; that it was such a Profession as is before described, and were not invalidate by contradiction, or the like: and therefore they did indeed expect, that those that lived in notorious scandalous sins should stop their course, and forbear the committing of them, as well as profess Repentance for them: because that it would have nullified their Profession, if they had committed the fin, even when they professed to repent of it. Therefore Austin in his Tractate de fide & operibus, on that subject, would have none baptized that were guilty of living with Concubines in fornication, unless they would actually put them away: and then promife to for fake them for the :

the time to come: but he did not advise, that they should after all this, delay yet longer, to see whether they would make good that promise by their performance. I couclude therefore, that the Apostles, and all the Church basing so long accepted of a bare workal Profession, we must do so too.

Objection 1. If we shall believe the Professions of all or most men, we shall believe that to be true which is not true; and we shall believe more Lyes than Truths; for there are more that make false Profession then a true and moreover, we shall administer the Ordinances of God upon the credit of a Lye, which

feemeth a prophaning them.

Anim, I. A known Lye you may not, you cannot believe : and (hould you administer the Ordinances upon a Profession which is notorioust false, you should prophane them 2. But if I believe a Lyer when I cannot prove him fuch, that's none of my fin, nay its my duty. God made mens tongues to fhew their minds: and fo I am to take their words: but if they will abuse them to lying, that's their own fin, aud not mine. 3. If you would believe no man, till you are fure that he faith true, then you must believe no man in the world: For though you may know the thing to be true by other Evidence, yet beleving him can give you no certainty of the trnth: for belief dependeth on the credit of the peaker. Your Argument therefore tendeth to the deftroying of all humane faith, which is not to be endured. 4. It is but with a humane faith that we believe them: and therefore, we believe them but as deceitful fallible men, who may possibly deceive us. It is not with fuch a faith as we owe to God, wherein we conclude the thing revealed to be fo unquestionably true, as that it cannot possibly be falfe, because God cannot Lye: yea it is with a divers degree of Faith, that we believe divers persons, who are to us of divers degrees of Credibility. And if after all this, we be deceived in the most, the fin is only in the deceiver. And as for us; I. We proceeded upon that evidence which Nature it felf directeth us to take : even a mans words, as the fign of his mind. 2, And upon that Evidence which the holy Examples of the Apoftles of Chrift have directed us to take; who

were not rashly venturous nor prophaners of Gods Ordinances-3. And if we be indeed deceived in the most, or in many, its rather a sign that we are in Gods way, than out of it; for as Charity believeth all things (credible) so Christ hath told us, that the twee and wheat must grow together, and that many are called and few chosen: and that in the end he will take out of his Kingdom all things that offend, and them that work Iniquity: therefore such there will be.

Object. 2. But it is now the custom of the Countrey, and a matter of credit, to be Christians in Name; and therefore all will be so; and if you ask them whether they Repent or Believe, they will say, Yea: Therefore this is no credible Prosession; though theirs was in the dayes of the Aposles, when it hazarded

their lives:

An/w. I. The hazard that attendeth a mans words is not necessary to make them simply credible, though, as to the Degrees, it makes them more credible: else we must believe no man but he that speaks to the hazard of his life. 2. The Prosperity of the Gospel will not warrant us to aker the Rule of Nature and Scripture; else the Church must Incurre greater difficulties in prosperity than in Adversity, if prosperity forfeit all mens credit: and fo men should be kept out in prosperity who may be admirted in adverfity : when the Church had peace and were edified, All 9 31. the Apostles altered not their 3. We have great cause to rejoyce when Christianity is in fo good credit, as that all profe's it; and fo, respectively, we may be glad when there are so many Hypocrites; that is, when perfecutors befriend the truth which they perfecuted, and when the Gospel is in so much honour. And though I am not of their mind that think it the first prescribed End of the Institution, that Sacraments and Church-state should be the means of Conversion; yet I doubt not but God, foreknowing that many hypocrites would unjuftly Intrude, hath fo fitted his Ordinances as to be advantagious to their Conversion when they have Intruded. He calleth not any to come into his (hurch without faving Faith and Repentance, nor is he confenting to any mans lying Profession, nor unworthy approach to Bactilm or the Lords Supper; but yet they that do come unworthily and unwarrantably, do find that there, which tendeth to their Conversion, and frequently effecteth it: and this, I think, is the true mean between their Doctrine who maintain, that the Sacrament is prescribed as a converting Ordinance, and the unconverted are called to it; and theirs that say simply, it is not a converting Ordinance.

Object. 3. This is the way to fill the Church with hypocrites, and ungodly ones; and that breeds all our stir, while they scanda-

dalize their Profession, and will not be ruled.

Answ. 1. It is Gods way, and then no Inconvenience will disgrace it. 2. We are foretoid (as is said) that many are called, and few chosen, and the Church will have many unsound Prosessor to the end of the world. 3. When they are in the Church, they are under teaching, and Discipline to inform them; or if they be obstinate in gross evil, to reject them. 4. God will have a wide difference between the Church in heaven, and on earth?

Object. 4. Then we must admit a drunkard or whoremonger that still tyeth in his sin, if a bare Verbal Profession will serve

the turn.

Answ. No. You must see, that with his Profession of Repentance, he do for sake the sin repented of: or else he contradicteth and invalidateth his Profession. If a man in his drunkenness come to be baptized, and profess to hate drunkenness, he actually giveth his tongue the Lye. If a man swear that he hateth swearing, he contradicteth himself; and we have no reason to believe him. If a Whoremonger keep his Concubine while he professe to repent, he doth one thing, and saith another: so that this doth not follow.

Object. 5. It was believing with all the heart that Philip required of the Eunuch; and such a believing as had the Promise of

Salvation, as Paul and Silas required of the Jaylor.

Anfw. True: and its such that we require. But Philip and Paul took a bare present Profession as the Evidence of that faith which they must accept: and so must we.

Object. 6. But then We Shall apply the Seal to a Blank.

Answ. By a Blank, if you mean, One that you ought not to apply it to, and that hath no right in foro Ecclesia, I deny it:

but,

but, if you mean, one that is not actually the subject of Gods promise and to whom God is not actually obliged, (but conditionally, as he is to Heathers,) and one that bath no proper right coram Deo, or Deo judice, as shall justifie his claim and receiving before God, so I grant that we set the seal to a Blank,

But thats not our fin, but his;

And here I defire the Objectors carefully to note, that it is Gods defign in the Gospel, so to order things, that the actual Application shall first be the act of the sinner himself. God by his Ministers indeed will be the first offerer; and the Spirit in the Elect shall be the first Exciter: But the first actual apprehender must be the finner, and then the Ministers application, by the feals, is in order to come after mens own application. For man is to be the chooser or refuser of his own salvation, (which Clemens Alexandrinus giveth as a reason, why in those times of the Church, [When Some, as the cuffom is , have divided the Encharift, they permit every one of the people to take his own part: For every mans own conscience is best fitted to the all of charling or refusing. \ Stromat, lib, 1. pag. 2.) fo that we are but to follow them with the feal; and therefore the applying or refuling act must be first theirs and theirs as professed, is the Director of ours. And therefore as it is their fin, and not ours, if they reject Christ; and their faith, and not ours, by which he is chosen to be theirs; so it is their sin, and not ours, if a misapplication be made of the External Ordinance by them; and fo we take not an invalid profession, we are bound to follow their profession; for God never appointed heart-fearchers to administer his feals.

Object. 7. But wicked men know not their own hearts, and

therefore are uncapable of making a credible profession.

Answ They may know them better them I can. The Intellect hath naturally a power of knowing it felf & the will : though its true that the wicked have many difficulties in the way. 2. They profess now that they are not wicked, but converted: therefore you must not take it for granted that they are wicked, because they were so unless you can prove it; and if you prove them wicked, when they profess the contrary, then indeed you invalidate their profession, but not by proving that they were formerly wicked. Obj. 18.

Object. 8. But shough all this bold of Heathers or Infidels newly presending to be converted, and so coming for Bapeism, yet it will not bold of professing Parents that bring their children to Baptism, or of such as come to she Lords Suppor. For such have been long in the Church already, and therefore must follow the trush of

their Profession by a holy conversation,

Anim. I grant this : and wittall that the Paftor should be asdiligent as he can to know the conversations of his people. But withall I fill fay, I. That, as it was fufficient at his first admittance that he made a verbal Profession fo the same Obligation weth on the Minister and people to believe his word full till he forfeit his Credie, as it did at the first. A Verbal profession is ftill as Obligatory to us for belief, though more be required in him to second it. 2. And therefore I say, that if a Minither through the numero usness of his flock, or want of ability. or opportunity, or other causes (yea culpable in himself) shall be ignorant of the lives of his people, he is to credit their Profession, and not on that account to deny them Gods Ordinances. 3. They therefore that will exclude any, for want of a holy life, must bring a certain Proof of his unholiness of life : for they can require no more Proof from him of his holiness. bue that he professerb it : And fo I grant that as he professed Repentance and Faith at fi ft entrance, fo he is now to profess that he continueth therein, and walketh holy before God. And if he do but fay that he doth this, no man can reject him till he first disprove him supposing him to be a member of his pafforal charge, or otherwise obliged to administer it to Those therefore that will have any mans children kept from baptilm, for their parents unholinely, or perfort kept from the Supper, must not expect that men bring proof to them of their holinels, beyond their profession of it, but must deal by them as by other novorious offenders, even admonifichem of their unhold Carriages a and if he hear not; take witness and then call the Church; and if he hear not the Church, then he must be rejected; and not denved the Communion of the Church upon every mans uncharitable prehimptions, or to heavily ounished before he be judged or beards as And they maft know then it is theinous levels indeed that will prove a Professor certainly ungodly; and therefore they mult look well to the validity of their proof.

Obj. 9. But they have forfeited the Credit of their words,

by their Covenant-breaking and wicked lives.

Answ. It must be a breach of the Covenant as owned by themselves at age, that must be sufficient to prove that. 2. And that more then once. For once failing doth not forfeit the Credit of a man's word. 3. And these violations must be proved, and not barely affirmed. 4. Yea it must be proved that he doth at the present, or hath of late lived in violation of former covenants. Otherwise Repentance manifested by Reformation repaireth his Reputation.

Obj. 10. The text cited in the following Disputation proveth that the Apostles took all the members of the Church to be Saints, Adopted, Justified, &c. But we cannot think thus of all that now Profess themselves Christians, without being unreason

nable.

Answ. Sometimes the Apostles denominate the whole Church from the better part, as we call that a corn-field which hath many tares. And sometimes, being not heart-searchers, not knowing the fallhood of Particular men's Professions, they speak of them according to their Profession, which the Law of nature and of Christ commandeth us to believe, though only with such a humane saith, as may be mixt with much jealousie and fear of the contrary, concerning many of them, which the same Apostles also frequently manifested. But yet as they must believe charitably, so must they speak charitably, of the Professions of true Christianity.

Besides those Objections, many particular Texts are urged by some to prove that it is only the Regenerate and such as shall be saved, that are to be added to the Church; which I shall not now stand to answer particularly; but only give this general answer to them all: If they mean only such as are Really sandisfied and sincere, or elect, then we must admit none, because we know not one man to be such; but if they mean only those that seem to be such I have proved already, that their own Profession of what is in their hearts, out of our sight, is to be taken for such a seeming, and doth qualific them to be vi-

fible members of the Church For as the Matter of the Church as Invisible, is true Beleivers and Saints; so the Matter of the Church as visible is the Professors of that saith and boliness and their seed.

Befides what hath been faidin general Arguments to prove the Proposition. I had shought to have gone over many particular Arguments from several Texts of Scripture!, partly giving us examples of such as by Gods approbation have taken Professions as credible Evidences of the things Professed; and partly in precepts requiring a charitable credulity towards our brethren; but because I conceive the last so plan as to need no more, I will sorbear this till I hear that it seemeth necessary.

But yet there's one other Objection to be met with. Those that feel this Proposition pull down the Principles of schism or unjust separation, which they are engaged in, or inclined to, do Object, that if a bare Profession may admit to baptism, then it may admit to the Lord's Supper, and to the Priviledges of Churchmembers; and fo Church-Ordinances, and Priviledges shall be difpensed upon bare words and formalities, and so made nothing of. To which I answer: Are you able to fearch and know the heart?can you discern sincerity by an infall ble judgment? I know none but Mr. Traik that pretended to ir, And if you cannot, and know you cannot, then you must be found to take up with fallible figns your felves. And those figns you may as well call meer formalities, as you do this in question, 2. And if we must needs take up with fallible figns, is it not better to follow the Scripture examples proposed to our imitation, then to frame a new way of our own: especially when the Law of nature and nations doth confent with Scripture, and the contrary opinion proceedeth from a dividing principle, and tendeth to division. 3. Make as diligent fearch as you can after the fincerity of your flock, as to their more profitable use of Ordinances, but make no other conditions of their Right, then God hath made. 4. It is onely a Profession that's serious, voluntrary, not concradicted prevalently by word or life, which you must take, as is before described. And do you take it to be so unreasonable a matter to believe a man fide humana, who speak's of his own heart which another cannot fee, when you can bring no evidence to disprove his words ? If you know any thing by his life that:

that certainly proves his Profession falle, admonish him of it in the order that Christ hath directed you to, till be either hear the Church, or be rejected by the Church, or at leaft, by not hearing the Church, do give you cause to take him as a Heathen or Publican: but be not to much against the Scripture, and 2. All discipline that ever the Church Bath used. And against common juffice and reason, as to do this by men on your own private judgement, without evidence, and a just tryal. and once hearing them speak for themselves, and many do that will unchurch a whole Parish, and gather a new one, on su ppofition of the invalidity of a bare Profession, and on supposition that most are ignorant and ungodly before they bave ever once accused them particularly, or dealt with, or excluded any of them in the way that Christ appointeth. If I certainly knew that in this Parish there were 4000 unregenerate Persons, and not 400 or 100 truly regenerate, and yet knew not particularly which the unregenerate Persons were. I ought not to cast out one man from the Church upon any fuch account.

Object. But with what comfort can the Gody have communion with the societies that are so mixt with multitudes of the ungody?

Ausw. If they do not their duty in admoithing the offenders, and labouring to head the diseased members, and to reform the Church in Christs appointed way, Mat. 18.17. Then you may well ask [With what comfort can such Professors live in the sinful neglect of their own duty?] But if they saithfully do their own part, how should the sins of others be their burden, unless by way of common compassion? And how have Gods servant in all ages of the Church to this day received comfort in such mixt Gommunion? These Objectors show that they seek

of discomfort given them from without, but what must be born to the end of the world by al that wil walk in the wates of Christ.

Object But is it the Communion of Suints, that we believe

more of their comfort in men then is meet; or that they difcomfort themselves with their own fancies, when they have no cause

Saints; and External communion with hearty Saints; and External communion with professed Saints. For real Saints in heart are unknown to us.

Ob. But the greater part do not fo much at Profest as be

Anjw. They that profess to believe in God the Father, Son and Holy Ghost, and to renounce the world, the Flesh and the Devil, do profess to be Saints: so do they that profess to repent of all fin, and to be willing to live according to the word of God: But I meet but with very few that will not profess all this.

Object. They will fay those words indeed, but in the mean time

they will forn at godlinefs, or difelaim it by their lives.

Anfw. Those that do so, must be deak with in Christs way as Church-members, till either they bear the Church, or be rejected for their impenitency; but you must not dare upon this account to unchurch whole Parishes, nor ordinarily any one Person that hath not been deak with in the order that Christ hath appointed.

To conclude this Disputation : I find that the two things before mentioned, are great occasions of the proneness of many

godly people to schifm.

The one is, because they do not understand that Christ bath so contrived in it the Gospel, that every man shall be either the Introducter of himself by Prosession, or the Excluder of himself by the rejection of Christianity. And so that all Church admissions or rejections shall be but the consequents of his own choice that the chief comfort, or the blame may be upon himself: And this is partly from the admirable freedom and extensiveness of Gospel Grace, which the sons of Grace should gloriste and rejoyce in, and not murmur at, and dishonour; and partly from the wife dispensations of our Legislator, that he may deal with men on clear grounds in their absolution, or condemnation, before all the world.

2. The other cause of the schissmatical inclination of some godly people, is, the great missake of too many in confining all the fruits of Christs death, and the mercies or graces of God to the Elect; and so not considering the difference that there ever was and will be between the visible Church of Professor, and the invisible Church of true Believers. Alas Brethren, (in the name of Christ let me speak it to your hearts) do you grudge a few

common

common Priviledges, to common Professors, when you have the best and choysest part your selves I you have Christ himself, and do you grudg them the name of Christians, or the bare symbole or signs of his body and blood? You have sincerity of faith and Repentance, and answerably you have true Remission and Reconciliation: They have the profession of Faith and Repentance, and do you grudg them the empty signs of a Remission which they have lost by their hypocrisic and Unbelies? You have Inward communion with Christ in the Spirit, as you have Inward faith: Do you grudg an External communion with the Church to them that have the External profession of Faith? O Remember that the Net of the Gospel bringeth good and bad to the shore, and the cares must grow with the wheat till harvest, and then is the time that you shall have your defire.

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common Priviledges to common Professors, when you have the best and choyses par your selves! You have Christ himself, and do you grad achein the name of Caristians, or the bare from the or times of his body and blood? You have the bare from his or times of his body and blood? You have the rest, or sich for each to core is also in the him and the read of the core is also in the first and the read of the which they have be one as in of Fairs and the sense which they have lost by their hypotensis and Unbelless. You have so they are toward communion with Christ on the Spring as you have the fairs to the ment the baye the External particion of Faith? Of the comber there have the External particion of Faith? Of the thore make the single good and but to the thore and a core can be good the thore and a then with the wheat till harvest, and then with increasing you shall have your define.



The fecond Disputation.

Quest. Whether Ministers must or may Baptize the Children of those that Profess not saving faith, upon the Profession of any other faith that comes short of it?



T may feem strange that after 1625, years use of Christian Baptism, the Ministers of the Gospel should be yet unresolved to whom it doth belong; yet so it is. And I observe that it is a Question that they are now very solicitous about. And I cannot blame them; it being not only about a matter of Divine appointment:

but a practical of such concernment to the Church. I shall upon this present occasion, give you my thoughts of it, as briefly as I can; which contain nothing that I know of which is new or singular, but the Explication and Vindication of the commonly received truth.

We here suppose that Baptism is still a needfull Ordinance of Christ, and that Infants are to be Baptized, and that Ministers are the persons that should Baptize them: so that it is none of our work at this time either to defend the Ordinance it self against the Seekers, nor the subjects [as to their age] against the Anabaptiss: nor the Agents against the Papists or others. Nor are we now to enquire who are those Ministers that are authorized hereto, or what is necessary to their calling and authority. But supposing these matters already determined, our present business

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is to enquire what that faith is that qualifieth persons to be the just subjects of Baptism, or to be such, whose Children may receive it upon the account of their faith or Profession? I shall not needlessly spend time in seeking to make plain those terms that are already as plain as I can make them.

I. What Professing is, I have shewed in another Determination of the like nature, and I think all understand that it is as

much as palam vel publice fateor.

2. By [Faith] we mean not the Object of faith, the doctrine believed only or primarily, but the perfons own Belief of the

doctrine, and reception of Christ.

3. By [faving] faith, we mean not to intimate that any faith of its own nature can procure our falvation: nor that it doth of its own nature (in specie) as the nearest reason, justifie a sinner, nor is any way a proper efficient cause, natural or political, instrumental, or meritorious, or any other, of a sinners justification, but that it is that which the Donor of Christ and Life, hath made the condition of our participation of his free-Gift, and so doth morally qualifie the subject to be an aptrecipient.

4. B ecause there are many other Competitors: we comprehend them all under the next words [upon the Profession of any

other faith that comes fhort of it 7.

5. We enquire whether we either [must] or [may] Baptize such, and suppose that the [licet] and the [oportet] do here go together, so that what we may do, we must do, supposing our

own call: as no doubt what we must do, we may do.

But yet that I be not mistaken (which is a danger not eafily escaped when I have done the best I can to be understood) I shall further tell you what I meen by faving faith, that is, what I take it to be. 2. What I mean by profession, and what I take that to be. 3. What are those other forts that stand up in Competition with this, as a sufficient qualification. 4. And then I shall edjoyn some necessary distinctions. 5. And so lay down my thoughts in some propositions. 6. And then prove that which determine the question. 7. And lattly I shall answer the Arguments that are brought against it, and for the contrary Claim.

And note through the whole, that if I do at any time call this profession a Title, it is in compliance with other mens language, it being my own sence, that neither the faith nor the profession is properly a Title, which is fundamentum juris, and so an efficient cause, but only a condition of a Title. 2. That if Isay it I giveth Right or Title, I mean not efficiently, as if we could give a Right to our selves, but only that it is the condition which performed by us, doth morally qualifie us to receive it as freely

given.

1. By faving Faith, I mean, an unfeigned Belief of the truth of the Gospel, with an unseigned acceptance of Christ, who is there offered to be our fufficient and only Saviour, from the guilt of fin by his blood and merits, and from the power of it by his foirit alfo, and to bring us to glory in the fruition of God. Or it is a finners affent to the truth of the Gospel in the effentials, and a fincere consent that God be immediately our only God, and Christ our only Saviour, and the Holy Ghost our only Sanctifier, and we his people in these Relations. I fay immediately, that is, at prefent, because if it be only a consent to be fuch bereafter, it is not faving. Or as the Affembly fay, it is the embracing of Jesus Christ freely offered to us in the Gospel; Or it is a faving grace, whereby we receive and reft upon Jesus Christ alone for salvation, as he is offered to us, in the Gospel. It is in those respects that are essential to the Office o the Redeemer and Saviour.

2. By Profession I mean in the proper sense that which hath something present for its Object or subject professed; and difference it from a Promise which is onely of something source. For it is a present Assent and consent that is to be prosessed though withat the object of this prosessed consent must be both the present and source relation to Christ; viz, that he be our Saviour and we his saved people from this time forth and for ever. So that a certain Promise de futuro (in the strength of grace) may be said to be made, in that a man must profess his consent both de presente et de futuro. But still though it be to a surre Relation to Christ as well as a present consent, that Christ be present-

ly my only Saviour, or a profest acceptance of him to be profestly

my only Saviour that I must Profess.

Note also that it is not a Profession that this faith of mine is indeed fincere justifying or faving faith, that I speak of : but it is a Profession of such a faith as indeed is justifying : For many a thousand Profess that faith which is justifying, and yet know it not to be juftifying while they Profess it, nor know not that they do with a faving fincerity believe. Not one Godly person I think of ten thousand, would deny consent that Christ shall be presently their Saviour, and yet most of them know not that this confent is faving. If you ask them, Are you heartily willing to have Christ to fave you both from the guik and reign of fin, and to glorifie you?] and they will fay yea withal their hearts? or at leaft; yea, if I know my own heart. And yet at the same time may doubt whether they be true believers. But as it is the baving of faving faith that is necessary to falvation . and not the knowledge that we have it; fo a man may Profess that faith which is faving, and yet not Profess that he knows it to be faving: and it is not the latter, but the former that the Minister must expect from people in Baptism.

3. We are next to confider, what are the Competitors which we now exclude? There are divers qualifications that are pleadded as peceffary to those that must be Baptized: and our question is, which of all these is it indeed that may warrant a claim, or warrant our Practice?

1. The condition that some require in all that must be baptized, is Assurance or firm perswassion that they are true Believers, or have their sins pardoned by Christ, by his promise, which they now come to have sealed.

2. Another condition pretended as necessary is not such Assurance it self, because we know it not, but a Profession of such Assurance to the Church. These are both so groundlessy pleaded, and by so few (that are neer us) that I think it not meet to trouble you

with them any more.

3. A condition presented to be necessary, is, A true Justifying faith. This also is a mistake: but yet how far it is necessary to a true Right, I shall open anon; none of these three are meant by us in the question: for these are not short of saving faith, though we exclude the necessary of these, as is said.

4. Another

4. Another qualification pleaded necessary and sufficient to the ends expressed in the question, is, [A Profession of a saving

Faith I which is it that we are to defend.

5. A fifth claim is laid upon the pretended sufficiency of a Faith sort of Justifying. But you will perhaps say, what saith is that? Those words tell us what Faith it is not, viz It is not justifying faith, but they tell us not what saith it is. To which I must say, I know not my felf, nor can I learn of all the writings of those that go that way, so perplexed and consounded, or uncertain are they, saying sometime one thing, and sometime another. But I shall have a fitter opportunity to enquire surther into their mind or words anon.

6. Another claim is laid upon the pretended sufficiency of the Profession of a faith stort of that by which we are justified. I say, the Profession as distinct from that faith it felf, which the former claim made mention of. Some other there are, that yet go lower, and think we may Baptize any that consent to be Baptized, though they profess no faith at all, nor their Parents, nor pro-Parents neither. And there have been so some foolish as to think that it is a work of charity to catch them and Baptize them, whether they will or not. But it is not our present business to deal with these.

The great adversary that we have here to deal with, is the Papifts: And I shall in few words shew you part of their doctrine

which we are now to oppofe.

Their great Fundamental error on which they build their tottering Babel and tyrannical usurpation, is this: that the Cathopike hurch is one Political society, united in one visible head, and governed by those that hold their power from him, or at least are ruled by him, and are conjoyned under these overseers in one Profession of faith and use, of Sacraments. Bellar mines words are these (De Eccles. lib.3.) Nostra antem sententia est ecclesiam unam tantum esse, non duas; et illam unam et veram esse cætum hominum esus sem unione colligatum, sub regimine legitimorum Pastorum, as pracipue unius Christi in terris vicarii, Romani Pontiscis. And he addeth asterward Hoc interest inter sententiam nostram et alias omnes quod omnes alia requirums internas virtutes ad constituendum aliquem in ecclesia, et propere a

ecclesiam veram invisibilem faciunt : was autem et credimus in ecclesia inveniri omnes virtutes, fidem, fpem, charitatem, et cateras : tamen ut aliquis aliquo modo dici possit pars vera ecolesia, de qua (criptura loquuntur, non putamus requiri ullam internam virtutem fed tantum externam professionem fides et facramentorii communionem, que sensuipso percipitur. Ecolesia enim est cœtus bominum ita vifibilis, palpabilis ut est cerus populi Romani vel Regnum Gallia, aut respublica Venetorum. Yet other Papifts be not so ftrict with us, but that they will diftinguish between the profesfing Church and the true believing Church. And Bellarmine in the next words citeth a passage as Austins, which he commendeth; which maketh Faith, Hope and Charity to be the foul of the Church; and the external profession of faith and use of facraments to be the Body of it; and some persons to be in it in one respect only, some in the other only, and some in both. They confess indeed that of duty, men should be found Believers at the first; but ordinarily they say, that is not to be expected, and therefore they are first to be entered into the Church (this visible Church.) by Baptism, that this may be a means to bring them higher: and by this entrance they are put under right guides, and into the true body, and so are fed with true ordinances, yea, with Christs body and blood; and so are in the way to a true spiritual state. The terms on which they must be admitted they fay, into this Political Church (which is not the holieft of all) is a Profession of saith, and a consent to be a member of the fociety, and to be under those Pastors, and use those ordinances in order to further growth : so that these they suppose to have a true faith, and to be such as have right to this Church state; but yet to be but in the way to a special saving faith. for theirs is but fides informis, or meer faith, which is onely Affent(fay they) joyned with the forefaid confent to live in a Church state : but when Love is added, then it is fides charitate formata; and then they are become of the true spiritual society, and have part in the foul as well as in the body of the Church, to that though they defire fidem formatam in all, yet it is not to be expected that fo much as a Profession of it be exact ed of those that enter into the first order by Baptism; but when they enter into a retired monafical life, then it must be expe-

Red : and it is found in all that are fully justified. For, fay they, Baptism which entreth men into the visible Church, doth put away their original fin, and justifie them (that is, change them) in tantum, viz. from Heathenism, or infidelity, if they lay in it before; but it doth not justifie them from their more fpiritual latent fins, fuch as lie in the heart, and keep out the power of Grace, but it is the work of special Grace (which is given upon the good use of their Church state and Ordinances) that doth this by giving them fidem formatam, with charity and hope. Among all this there is some truth and some error: we confess that the Church is one Political fociety or Republick; but not headed by men, but only by Chrift, the feveral particular Churches being as fo many diffinct corporations that all make up this one Republick; and are conjoyned internally by faith, love and obedience to the same Lord and laws, and externally by the use of the same confession, worship, &c; and holding correspondency and brotherly communion as far as occasion and natural capacity shall enable them: but not united in one visible frame of policy, fo as to be under the same Governors, some as subordinate, and one person or a General council being the supream. No more then all the schools in England or in the world must have fuch a Political conflitution, and Government by combinations of schoolmafters. We confess also that the Church is but one as well as they, & that they are to make the same profession and use the same worship in regard of which they are called visible members, and the Church a visible Church; as by reason of their faith and the spirit within them, it is called invisible: as if we should distinguish a man into visible and invisible in respect to his body and foul; which make not two men: we confess also that there is an ineffectual faith of affent that goeth without a hearty consent: and that many are to be admitted by us intothe visible Church by Baptism (by solemnization) upon a bare-Profession, who have not faith either of one fort or other. And we confess that such as so remain in the Church, do live under those benefits and means which have a special tendence to their true conversion. But yet we very much differ in this . The Papills make the Primary fense of the word Church to be of the visibleChurch as the famasius fignificatum, and therefore they fay

that to be entred by Baptifm, I. Into a Profession of affent, 2. Into communion in Ordinances, and 3. Under one and the same Government, or external policy, is all that is requisite to make a Church-member. But we fay that the first and famolius fignificatum is the whole multitude of true Believers that have the foirit of God, and his faving Grace; and that it is one and the same Church that is called first my stical, as being called out of the world to Christ by true faith: and then visible, because of their Profession of that fame faith : and therefore if any Profess that faith who are without it, thefe are members but fecundum anid or eanivocally, as the hair and the nails are members of the body, which indeed are no members in the proper and first fense: or as a wooden leg is a member, or as a body without a foul is a man: or as the peas or chaff and fraw are corn : The body may be faid to be part of the man, when it is animated: but a corps or body that never was animated is not properly a part: the fraw and chaff are called part of the corn-field (though indeed but appurtenances to the corn) but if there were no corn, they should have no such title, and when they are feparable they shall lose it, Moreover, tis not a Profession of the same faith that the Papifts and we maintain to be necessary to Church entrance. For they require as necessary, only a Profession of the Dogmatical or Historical faith of Assent aforesaid, with a consent to subjection and use of Ordinances : But we require a Profession of that faith which hath the promise of pardon and falvation: They take their Church-entrance to be a ftep towards faving couversion, and formed faith: we take it quoad primam intention m Christi ordinantis, to be an entrance among the number of the converted true Believers : and that it is accidental through their failing and hypocrifie, that any ungodly are in the Church and fo enjoy it's external priviledges: and that if we could know them to be fuch, they should not be there, it being the work of the Gathering Ministry to bring men to true faith and repentance, and of the Edifying perfecting ministry to build them up and bring them on. And the Papifts themselves having received by Tradition a form of words to be used in Baptism which are sounder then their doctrine, and which in the true sence do hold forth all that we say, are put to their shifts by

by palpable mif-interpretation to deprave their own form. They do themselves require of the Baptized a Profession that he believe in the Father, Son, and Holy Choff: and when we prove that this is justifying faith and that to [believe in] doth fignifie Affiance ; the Papifts fay it is but a naked Affent or Historical faith : and when themselves require the Daptized to renounce the Devil the world and the flesh they say that this fignifieth no more but that at present they profess fo far to renounce them as to enter into the visible Church, as the way to a future faving abrenunciation. And when themselves do dedicate the person to Christ they say it is but directly to his Church (that is, to leave the world of Infidels, and be numbred with the visible (hurch) as the means to a faving functification. And these notions they have filed and formed more exactly of late than herecofore, to make the fnare more apt to catch the fimple; still magnifying to the uttermost the visible Church-state as the only way to a flate of iustification and salvation. But yet as our Divines have observed against him, Bellarmine himself, when he hath superficially pleaded his own cause, doth frequently, in the pleading it, let fall such words at unawares that do deftroy it, and grant what we fay. As lib,3. de Ecclef. cap. 10. he faith [Veriffime etiam dici potniffe ecclesiam fidelium, id eft, corum que veram fidem babent in corde, unam effe : eccle fix enim pracipue & ex intentione fideles tantum colligit; cum antem adm fcentur aliqui ficti, & qui vere non cre. dunt, id accidit prater intentionem ecclefia. Si enim eos noffe poffet, nunquam admitteret, aut cafu admifos continno excluderet.] vet I confess it is but his nuclus afcenfus or fides informis that he feemeth here too mean. I pray you read over especially his o. Chap. ibid. There (pag. 227) he answereth one of our Objections thus Ad ultimum dico, malos non effe membra viva Corporis Christi; & bec fignificari illu scripturu. Ad id quod addebatur igitur funt aquivoce membra &c. a multis solet cancedi, malos non esse membra vera, nec simpliciter corporis ecclesia sed tantum secundum quid & aquivoce. Ita Johan. Turrecremata, 1. 1. 57. ubi id probat ex Alex. de Ales Hugone, & D. Thoma: idem etiam docent Petrus à Soto, Melchier Canu, & aliequi tamen etsi dicant malos non esse mebra vera, dicut mibilominus verè effe in eeclesia, sive in corpore ecclesia, & effe fimpliciter fideles fen Christianos:neque enim fola mebra funt in corpore fed etiam humones dentes pili, & alia que non funt membra. Neg: fideles aut Christiani dicuntumtales à chanitate, sed à fide sive a filei professione. It appeareth then that the Papills are put of late to refine this fundamental doctrine of theirs, from the foundnels that it formerly had among themselves and to fit it more to their own turns. And I blame them not because their whole kingdom lyeth on it; and would be subverted utterly, if the forefaid exposition hold (which is so much like to ours.) Its a cutting objection which turned Bellammine out of his rade. [At fi ita eff. Sequitur pintificem malum non effection ecclesia; et alios episcopos, fi mali unt, non effe capita fuarum ecclefiarum: Caput enim non eft bumor, aut pilus, fed membrum & quidem pracipuum.] This put him on distinguishing and yet at last he could bring it but to this, Dico episcopum malum presbyterum malum, Doctorem malum, effe mebra mortua & perinde non vera corporis Chrifti, quanto attinct ad rationem mebri , ut eft pars quadam vivi corporis tamen effe verissima membra in ratione inframenti id est papam & episcopos esse vera capita, &c. & ratio eft, quia membra viva confistuuntur per sbaritate qua impii carent: at inframenta operativa confituuntur per potestatem sive ordinis sive jurisdictionis.] And what is this more then the wooden leg, or filver teeth, which our Divines compare them to? But the new Papifts, fince Bellarmine, do fee a necessity of a further distinguishing the Church as a visible political fociety, from the Church as truly fanctified : But that which we and all the ancients do make to be but the Profession diffinet from the thing professed, the body distinct from the soul; the chaff diftinct from the wheat; the shell distinct from the kernel; they make to be as the lower order which is the way to a higher, as the Alphabet or lower Rudiments, which are the way to Grammar; as an apprentiship to a trade; I mean as a state of preparation, to a flate of infallible falvation. And because it favoureth their main design, they seem to draw near to the same conceit which they were wont falfly to fasten on the Protefants, viz. that there are two hurches, one Political and visible, the other regenerate & Invilible. And Bellarmine confesseth that some of them were of this mind in his time. And all this ftir is. that they may advance their wifible Church in the estimation of men, & thereby the more eafily keep the rule in their own hands,

there.

and exalt themselves above Scripture, and draw as many as may be into their fociety and therefore they drive the poor ignorant Americans by hundreds to be baptized, as we drive our beafts to watering, or our sheep to be washed; and in stead of staying till they make Profession of a faving faith with any seeming feriousness, they make Baptism an entrance into the state of the Catechameni, which was wont to be the paffage thence into the flate of Christians : that per fas ant nefas they may engage peoble to themselves under pretence of engaging them to Christ; therefore it is that they so over extoll the visible Political state of the Church, as Dr. Prideaux faith, Lect.de visibil.ecclef.p.g. 128. Experti demum perciperunt, externam ecclefia pompum, & speciosos titulos apud instabiles, plus lucrari, quam non lectam, vel Saltem non intellectam scripture manecoogiav. Hinc ecclefiam ad ravim ufq; crepant Catholicam; quam admiffam, statim restringunt ad Roma fynagogam, suco quidem veteratorio, sed conspicuo satis, & ridiculo, ut ex confict a eccle fia formetur doctrina & non ex verstate doctrina reformetur & firmetur ecclefia.

The chief adverfaries therefore we have here to deal with, are' the Papille, who over-magnifie the visible face of the Church, & make the faith of men unjuftified, to be true faith, though not formatacharitate, and make Hypocrites, and and wicked Profesfors, to be truly and properly fideles and members of the Church, whom the Protestants affirm to be but secundum quid, materially, analogically, yea equivocally called members or fideles; and therefore they make Baptism to be an appointed means to admit men into this visible Political Church, as into the ordinary way and passage to the state of saving grace, or justification; but not ordinarily into the present possession of it: And therefore in conformity to all this they maintain that we must admit persons ro Baptism, upon the bare Profession of faith, that is, Affent, with confent to be under the Government of the Church and the use of ordinances in order to be a better state. For faith Bellarmine, it is not Charity but Faith which makes a Christian: which our divines admit as true in our sense of the word Faith which includeth the will, and is proper to the truly regenerate; but they deny it in his fense of it, who maketh faith to be the only Affent of the intellect. Against this adversary

therefore I shall principally bend the force of my Arguments, though to my great trouble, I must be forced to deal also with a Reverend Brother of our own; especially in answering his many fallacious arguments which he bath lately beaped up for that

part which I must oppose.

4. Before I can positively answer the question in hand, I must premise these sew necessary Distinctions. I. We must disting the between a Profession of faith according to the Ministers sense of the words; and a Profession according to the speakers sense. 2. Between the Children of those that profess not saving faith, as theirs, and claiming Baptism on the account of some lower Profession; and the same Children as owned by some other that do profess saving saith. 3. Between the unlawfulness of Baptizing, and the Nullity of the Baptism. Those distinctions that are necessary for the answering of the objections, will come in their places. Upon these sew I answer the question negatively, explained in the following Propositions.

1. It is not a Profession of faving Faith in the real intention of the Professor that we affirm necessary, but in the Apprehension of the Minister judging of the words according to their common use and acception: For we know not the heart of the Professor, and therefore know not certainly whether he intend those words as a Profession or not. I'do not mean, whether he be fincere in his Profession, and intend the thing Profelled for thats no part of the Profession it self: but I mean whether he use the words which he speaks in the sense which they feem to us to import, and which they are used in by those that best understand their common signification. For example: a Papift presenteth a Child to be Baptized, Professing to believe in God the Father, Son and Holy Ghost: I know that these words according to the Scripture use of them, signifie a true faving faith; but I am not fure whether the speaker do understand any more by them then a lower faith of meer Affent, If I knew he meant no more, I would require him to express a faving faith, before I would Baptize his Child, on his account : but if I know it not, nor have just reason to question it. I must take the words as they are commonly used, and seem to be intended by him and foif it appear to me to be a Profession of faving faith, though

I err and my errour be innocent, it is my duty to Baptize the Child. I have known a man of eighty years of age that took God the Son, to be the fun in the firmament. If, before I had underflood him, this man had professed to believe in God the Father, Son and Holy Ghost, and presented his child to baptism with this profession (and I had no ground before to suspect his error, or to examine him about his faith) it had been my duty to baptize his child. For though in the intended sense of the speaker, here was not so much as the Profession of an Historical faith, much less of a saving faith, yet I know not his heart, and the common use of those words as to another signification than he intended; and therefore I was Innocent in being deceived.

2. I meddle not here with the claim that is laid upon the account of the Ancestors, Adopters, or undertakers that profess faving faith; but only with the claim laid on the account of Pa-

rents, or any others that profess not faving faith.

3. When I affert the unlawfulness, I do not intend thereby to affert the Nullity of all such baptism, when performed, though unlawfully: For though it may be Null or vain as to the special uses and benefits, yet it followeth not that therefore it is Null as to the true form and being of the Externall Ordinance; nor that this is to be re-iterated. And with these explications I affirm that Ministers may not Bap:ize the children of those that Profels not faving faith, upon the Profession of any other faith that comes fort of it. And here you must remember that our question supposeth the determination of the controversie whether the Same faith that is necessary in the aged themselves if they were to be baptized, be necessary to their childrens baptism on their account | For it feems ftrange to me, that any should imagine that a lower belief in the Parent will help his child to a Title, than that which is necessary to his own baptism. But if any will infift on fuch a conceit, because we will not now make more controversies, then that in hand, let fuch all along suppose our difpute to be about the aged themselves, whether we might baptize the aged upon the Profession of any faith short of faving. And I thus prove the contrary.

Argum. 1. If we must not baptize any who profess not true Repeatance, then must we not baptize any that profess not

faving faith. But the Antecedent is true (speaking of the Adult. Concerning whom as the more noble subject we shall carry on the Argumentation for brevity: still implying the I ke necessity of their professing saving saith, for their childrens baptism

as for their own) therefore &c.

The Consequence of the Major I prove thus. 1. True repentance and saving saith are inseparable; therefore if one be of necessity, so is the other, and the prosession of true Repentance cannot be separated from the prosession of saving saith; therefore if one be necessary, so is the other. Some learned Divines take repentance and saith to be all one; some take repentance to be part of saith; but all take it to be as inseparable from it. It were easie by describing the requisite Prosessions of both to shew that they are so interwoven, that no man can prosess the one without the other; but I think it is needless, because sew will deay it. By Repentance here I mean that true Evangelical Repentance, which is a special grace of God accompanying salvation; and not any common preparatory Repentance.

The Antecedent is easily proved from Scripture: and I know not whether any Protestant deny it: many Papisls indeed distinguish of Repentance and Faith, and say, that it is only a profession of a preparatory Repentance and sides informis, a saith without love, that is necessarily to be expected from them. (before Baptism). But I prove the contrary. I. That Repentance. 2. And such as is proper to the effectually called, is necessary to be professed by all that we may Baptize. I will joyn the proof of both together. Argum. 1. If John Baptist required the Profession of true Repentance in men before he would baptize

them, then fo muft we. But John did fo : therefore.

The Consequence is clear. 1. For either Johns Baptism and Christs were the same, as most of our Divines against the Papists do maintain; (though Zanchy, and some sew more follow the Judgement of the ancient Doctors in this) or as Calvin Institut, saith, the difference seems to be but this, that John baptized them into the Messiah to come, and the Apostles into the name of the Messiah already come. 2. Or if the difference be greater, we may argue a fontiors; If Johns Baptism required a Profession of Repentance, then much more Christs: for cer-

tainly

tainly Christ required not less then John, nor did he take the im-

penitent into his Kingdom whom John excluded.

The Antecedent I prove. 1. From Mark 1, 34. He preached Birnous ustavoias eis ages vajuagnav] And doubtless that Repentance which is in Remissionem peccatorum, is true special Repentance. One of our Divines, and many of the Papifts have found out another evalion: that is, that John did engage them to repent, but not requiring a Profession of Repentance as foregoing baptifm, But I this is against the whole current of expofirors, ancient and modern, and 2. against the plain scope of the text. The words in Mat 3. 6. are, [They were baptized of him in fordan, confessing their fins] This confession was with, vea before their baptism: and this Confession was the Profession of the Repentance that John required. Maldonate on the text, having first railed at Calvin and flandered him, as turning baptism into preaching (as if he had expounded fobus baptizing, not of water-baptism but preaching, when he only fhews that both should go together) doth tell the Protestants that they cannot prove by this text that confession went before baptifm, because it is named after : but that he might not feem utterly impudent, he confesseth that the thing is true, and that it is the fenfe of the text and that this he confesseth because he must rather be a faithfull expositor, then a subtile adversary. And if any should say that it's only confession that's required, which is no certain fign of true Repentance : I answer: when John faith If we confess our fins, he is faithful and just to forgive us our fins he took that confession to be a fign of true Repentance. our Expositors and the Ancients before them agree; that it was fuch a confession as was conjunct wirh a detestation and renouneing of the fin. And it is expounded by that of All 19. 18. as Grotius noteth to have a special deteffation of the fin accompaneing it, where to the word exposor fisher is added x arak yex orter rais apalens a'und. And it may fufficy that the baptifm to which this Confession was required, is the baptisme of Repentance. But it is objected that in the 1.1. ver f. of Mat. 3.it is faid by John [I Baptize you with Water to Repentance | therefore it is but an engagement of them to it for the future. Anfin. Our expositors have fully thewed shat this significan no more, but [1 baptize

baptize you upon your present Profession of Repentance, to newness of life.] For that this Profestion did go before, is proved already, and then the rest can be no more then the continuance of Repentance and exercise of it in newness of life, which they are engaged to for the future. Only if any fallly profess it at present, his own confession is an engagement to it as a duty. Grotin: faith that [eis us ra'vo av potest non incommode exponi hocmodo. Baptizo vos super professione pænitentia quam facitis The plain meaning it is in a word [I do by baptism initiate you into the state of Repentance, or of Penitents; but Christ Shall give the Holy-Gholt (as it was poured forth.) And fo (as Pelargus speaks on Mat. 3. against Salmeron) we maintain Johns baptisme to be effectual, being the baptism of Repentance to Remilision of fin. And that it was true Repentance that he required appeareth further by the fruits of it that he calle h for from the Pharifees, Mat. 3. 6, 7, 8,9 Laftly, I shall prove anon that God hath not appointed us to baptize any upon a promile of Repentance or faith, before they profess actual faith and Repentance, nor are they fit for such a covenant.

Argum. 2. For the proof of the necessity of a Profession of Repentance before baptism, is this: If Jesus Christ hath by Scripture precept and example directed us to baptize those that profess true Repentance, and no other; then we must baptize them, and no other: But the Antecedent it true: therefore so is

the consequent.

All that requireth proof is the Antecedent; which I prove from an enumeration of those texts that do afford us this dire-

ction (besides the forementioned.)

1. Jesus Christ himself did by preaching Repentance prepare men for baptism, and for his kingdom, as John before began to do, Matth. 4. 17. so Mar. 1. 15. The Kingdom of God is at hand; Repent ye and believe the Gospel. And to that end he sent his Apostles and other preachers, Mar. 6. 12. Alts 17,30. Luke 24. 47. Repentance and Remission is to be preached to all Nations in his name: And baptism which is for the obsignation of Remission of sin according to the appointed order comes after Repentance.

And when it is faid by John [I baptize you with water to Repen-

repentance

tance but he fall baptize you with the Holy Goof Mat. 3.11. Man 1.8. Lak. 3, 16. It implyeth that Christs baptilm comprehended Fobni and somewhat more in Ad. 2.37,38. when the Jews were pricked in their heart (which was a preparatory Repentance) and faid to Peter and the reft of the Apostles, [men and brethren what shall we do ?] Peter faith to them, Repent and be bapties ed every one of you in the name of Jefus Chrift for the remission of fine fo that we must require and expect true Evangelical Repentance to be professed before baptism; for ver. 41. its added. then they that gladly received bis word were bastized I fo that be baptized none that to outward appearance did not gladly receive that word which could not be without a profession of that Repentance. And he that here perswadeth them to repent and be baptized for remission, doth in the next chapter, ver. 10 require them to repent, and be converted, that their fins may be blotted out, shewing what kind of Repentance it is that he meaneth. And as the work of Ceneral Preachers to the unbelieving world is sometime called a discipling of Nations, which go eth before baptizing them, Mat. 28.19.20. So is it in other places called a Preaching of Repentance, and commanding all men everywhere to Repent , Ads 17. 30. An opening of menseyes and turning them from darkness to light, and from the power of Satan unto God, that they may receive Remiffion (obligned in baptism) Alt. 26. 18. to repent and turn to God, ver. 20. And it was the fum of Pauls preaching to the unbaptized Repentance towards God, and faith towards the Lord fefus Christ A8.20.21. So that it is apparent that they took the profession or appearance of both Faith and Repentance, as pre-requifite to baptifm. And still this same repentance is it that hath the remission of fin connexed, Act. 5. 31. Luk. 24 47. Its repentance unto life. Act. 11. 18. And when the Apostles compare Johns baptism with Christs, they still acknowledge Johns to be the baptism of Repentance . All. 13. 24 and 19.4. and when the Apostle doth purposely recite the principles of our religion, he doth it in this order, Heb. 6.1,2. The foundation of repentance from dead works, and Faithtswards God, the dollring of Bapti/m. &c.

Argum.3. They that before they are baptized must renounce the world, the slesh and the devil, must profess true Evangelical

Repentance (I mean fill fuch as both a promite of pardon and falvation) but all that are baptized, must (by themselves or others) renounce the world, sless and devil, of which we

thall have occasion to fay more anon.

Areum. 4. They that profess to be buried with Christ in baptilm and to rife again, do profes true Repentance; but all charare baptized, must profess to be buried with him, and rife again; therefore &c. The Major is proved in that to be buried and rifen with Christ, fignifie:h. A being dead to fin, and alive to God and newnels of life : and it is not only (as is feigned by the Oppofers) an engagment to this for the future, but a profesfion of it also at the present. This with the reft we thus prove, Col. 2.11.12.13. In whom ye are circums fed with the circumstifian made without hands in putting off the body of the fins of theftelb. by the circumcifion of (brift, buried with him in baptifm, wherein alto you are rifen with him through the faith of the operation of God, who bath raifed bim from the dead and you being dead in your fins or the uncironmeifion of your flesh , hath be quickened together with bim baving forgiven you all erespasses, where note I that this is spoken to at the Church of the Colossians; & therefore they are prefumed to be what they profess and appear to be. 2: that the putting of the body under the water did fignific our burial with Ohriff, and the death or putting off of our fins: And although we nowule a less quantity of water, yet it is to fignifie the fame thing, or elfe we should destroy the being of the Sacrament : fo also our rising out of the water, fignifieth our rising and being quickened together with him. 3. Note also that it is not only an engagement to this hereafter, but a thing prefently done. They were in baptilm buried with Christ; and put off the body of fig. and were quickened with him : and this doth also suppose their own prefent Profession to put off the body of fin and their confent to be baptized on these terms.

The like we have in Rom. Gichap. 4.5. Know ye not that so many of us as were baptized into Jesus Christ, were baptized into his death? therefore we are buried with him by baptism into death, that like as Christ was raised up from the dead by the Glory of the father, even so we also should walk in newness of life; for if we have been planted together in the likeness of his death, we shall be also into the

likeness

libenels of his refurredien. Here also it is evident; . That all the members of the visible Church are supposed to be baptized into Christ and into his Death, and so to be buried with him by baptism into death, and planted together into the likeness of his death, 2. And that this is not supposed to be only an Engagement for the future, but a prefent entrance into the flate of Mortification and Vivification, wherein they were to proceed by newnels of life: And therefore ver. 5.6.7.8,11. They are supposed to have the old man crucified with Christ, that the body of fin might be destroyed; And shat benceforth they should not forve fin : And that they are fo dead as to be freed from fin. as to the fervitude thereof : And that they must reckon themfelves dead to fin, but alive to God; He that Readeth the whole Chapter with judgement and Impartiality, will foon differn that true Repentance and Abrenneciation of the service of fin, was to be profeffed by all that would be Baptized . And that berenpon they Sealed their own Profession and Covenant by the reception of Baptism, as Christ Sealed his part by the actual baptizing them; and that hereupon they are by the Apostle all called and suppofed fuch as they professed themselves to be.

fignific and Seal both the prefent putting off the body of firs, and prefent putting on Christ, then the prefettion of true Repeatance must need precede or concur with baptism but the

former is certain : of which more anon.

I conclude then that both Scripture. and the very figns themfelves, and the common confent of the Church (of which more after) do show that true Repentance, and present Repentance must be professed by all those that we may baptize, or whose children we may baptize on their account: And consequently that true saving faith which is Inseparable from it (and some think is the same thing) must needs be Professed soo; and not only Promised.

We should before we leave this Argument hear what the Opposers say against it: but they are all in pieces of the Papists I mean) among themselves about it, some of them confessing what we plead for, and others of them (Especially the New ones) contradicting it, but by such reasons as I think not worth the while now to discuss.

There are two Reverend men of our own, whose unhappy owning the cause that we argue against, doth call us to a more respectful Confideration of their Answers ; viz. Dr. Sam. Ward, and Mr. Thomas Blake. The former faith, Concedo neminem Adultorum ad Bapti mum admitts debere abfq: Professione fides & Panisentia: Concedo iterum folidam panisentiam conjunctam cum vera & viva fide in mediatorem obtiners prafentaneim peccatorum remissionem and Deum (You fee how much of my Argument is here yielded. Sed nego ponitentiam aut fidem Initialem qua judicio Apostolorum sufficiebat ad dandum Baptisma defiderantibu semper corum judicio aut prasumptione suffecisse ad tales ponendos in fratu adepta reconciliationis, remissionis peccatorum, regenerationis, ant Salutis, &c. The fum is that there are two forts of Repentance and Faith; one Initial, which the Apostles thought a sufficient Title to Baptism; and the other faving or connexed to fulfification; And this they did not expect a Profession of or suppose;

but put them in the way to it. I han and Maria aw

Anfw. To this I frall return Mr. Gstakers answer, Contra Wardum pag. 71. f Ego quenam fit fides illa ac pænitentia Initialis non intelligo, qua pra litum quis aufit aa Bapti mum admittere, quem tamen vera vivag; in Mediatorem fide imbn:um nondum credat. Philippus certe Ethiopi bapti/mum poscenti Si gredat, nquit, ex toto cor de licer, A. 8. 38. Duafi non baptizaturus, nifiid ille profiteretur, ipfeque Charitatio fattem judicio, ità credere credat. Non welt eum baptizare nifi credat Inquit Lutherus in Gen. 48. Nec fidem tantum Initialem illam volebat, qui ex toto corde poscit ut oredat. Et de An inia Calvinus ad. Act. 22. 16. [Vera fides expertem non baptizaffet] ea nempe imbutum prafumpfife vult : Etex Christo ipfoid didiciffe videur, Act. 9.11. See the reft. I add only the faving of Peter Marry which he concludeth with (in Rom) 3. Unam effe vere pointentia rationem, que à baptizandis adultis exigatur It is (mihi Imprest TIGUR. 1559, pag. 148. Where he reprehendeth some Papilts , quod fibi fingunt in Baptismo panitentiam non requiri, and confuteth them : fo he doth also in C. II. 864. and the repentance that he requireth is described D. 143. fed quicquid illi (Colonientes) diennt, una est ratio vera panicentie ut ex animo doleamus admiffa peccata, qua Deum à nobis abalienaverunt: Cui dolori adjungitur defiderium condonationis, & preces prices, ut cam obsineamus, cum certo proposito non amplius incurrendi in eadem peccata, & voluntate mortificandi veterem. E induendi novum; que omnia side niti oportet que sua constare non possunt: Much out of this Author we shall produce anon.

But I have fooke to this of Dr. Wards already in the Ap. pendix to my Treatife of Baptism. 1. To which of mine Mr. Blake taking exceptions, and publishing them. I published my Defence, and among many more used this Argument from the Necessity of Repentance : but Mr. Blake found it easier to fay that of almost forcy Arguments few were to the question. and fo to pass them by, than to give us a satisfactory answer to them. But yet I find him upon the Point against another Pag. 107, 108. And there I find this Queffion, Did they (the Apofiles) fo require it (Repentance) as in reality to precede Bapeifin, Or were Satisfied with a Profession of it? I answer; If that you yield the laft, it is enough to the main Point of difference. Pag. 108. He faith [Faith takes Chrift to give Repentance] Aufw. Only faving faith is properly called a Taking Christ : And that takes Christ to give more Repentance, but not to give the first Repentance: For Christ gives the first Faith and Repentance (nt Amefins in medulla.l.b. 1. de Vocat.) before faith take him. But if it were otherwise, yet both are to go before baptism according to the Intention of the Institutor, or the Profession of both.

To that Mat. 3. [They confessed their sine, 1. He saith, some will have it to imply no verbal Confession but virtual, &c. which gloss carrieth a strong Probability, &c.] Answ. 1. Such presumptuous glossing contradicting the Text upon such inconsiderable reasons (as is the multitude of the baptized) deserves no answer.

2. It is so much the stronger against him, if Baptism be in the very reception a virtual Confession: then no man can be Baptized without it. 2. He addeth, [Irequire more, an Engagement to leave sin, which their taking on them the name of Christ doth Imply] Answ. If the Engagement be only for some distance of time, it is such as God accepteth not, nor must we: If it be an Engagement to forsake sin from that present time forward, it is withall a plain Profession of present true Repentance or conversion, and consent to leave it, year renunciation of it, & resolution

to take it up no more. More to this purpose followerb, which I think contains nothing that requireth any more than what is

faid already to difable it.

Argum. 2. My first Argument was from the Necessity of a Profession of true Repentance. The second shall be from the Equipollent terms, or Description to the thing Described: Thus.

We must baptize no man that first professeth not to believe in God the Father, Son and Holy Ghost: To believe in God the Father, Son, and Holy Ghost, is saving Faith (if sincerely done) therefore we

muft Baptize no man that firft profe feth not faving faith.

The Major is proved from Mar. 28, 10. Where this is made the form of the words in baptism, or at least the End, and that which we must insist on. Calvin on the words yields the Anabaptifts that faith is put justly before baptifm, Nam alioqui Mendax effet, figuraque remissionem peccatorum & Spiritus donum offerret incredulis, qui nondum effent Christi membra. And that non abire patris, filis & fpiritus expressa bie fit mentio, quia aliter baptifmi vis apprehendi non potest quam si a gratuita Patris misericordia ini a tium fiat, qui nos per filium fibireconciliat deinde in medium prodeat Christu ipse cum mortis sua facrificio: Es tandem accedar etia spiritus sanctus, per quem nos abluit & regenerat ; Denique suora omnium bondrum confertes fuciat. It appeareth by comparing Mat. 28.19. with Rom. 6 3 and I Cor. 1.13,14,15 & 10.2. that to be baptized into the name of the Father, Son and Holy Ghoft, is not only to be baptized by their Authority, but also to be thus Initiated into the Relation which the Church flandeth in to them, and to be confectated to the Father Son and Holy Ghoft. as Mufentus Diodure, the Affembly of Divines Annotations, and the generality of Expositors do express. See Dr. Hummand Pract. Catech 1 6.5.2. And especially on Mar. 28. 19. Grotian at large; and that it comprehendeth or presupposeth a Profession of believing in the Father, Son & Holy Ghoft. For no man can devote himself solemaly by our Ministry to the holy Trinity that doth not first Profes to believe in them. Therefore the Church ever taught the Catechumeni the Creed first in which they profess to believe in God the Father Son & Holy Ghoft. And before they actually baptized them, they asked them whether they believed

in God the Father, Son and Holy Ghoft ? To which they must

answer affirmatively, or not be baptized.

And for the Minor, that this believing in the Father, Son and Holy Ghoft, is faving faith, if fincerity done as it is professed, is proved, 1. In that to believe in God, in Christ, in the Holy Ghost. fignifyeth not only the act of the understanding barely affenting, but also the consent and Affiance of the Will. 2. True faving faith is fo expressed in Scripture : and the promise of eternal life is added to it, fob. 14.1. Te believe in God, believe alfo in me. loh. 1.12. To as many as received him be gave power to become the fons of God, even to them that believe in his name : where believing in bis name is made equivalent with Receiving him, and hath Adoption immediately annexed to it : And all that are baptized must first Profess to believe in his name, and so receive him, and not only promife to do it hereafter, 706.3.14.15,16. Whofoever believeth in him hall not perift, bus bave eterna life. But all that are Baptized, must Profess to believe in bim, Joh. 3.36. He that believeth on the son hath everlasting life; and he that believeth not the lon, shall not fee life, but the wrash of God abideth on him. He that will diffinguish now, and say, that it is not this believing on the Son here mentioned which must be Professed by all that will be baptized, but another believing on him, which leaveth him among those that shall not see life, but the wrath of God abideth on him. must prove and explain his distinction better then those that have undertaken it have done. Joh. 5.24. [Verily verily I fay unto you, he that beareth my words, and believeth on him that fent me. bath everlasting life, and Ball not come into condemnation, but is paffed from death to life.] If any words of Christ can put us out of doubt, that believing in the Father and Son is faving faith. these affeverations and plain expressions may do it, especially, being a thing fo oft rehearfed. So fob 6.35. He that cometh to me shall never hunger; and he that believet bon me shall never thirst. Verfe 40. And this is the will of him that fent me, that every one that feeth the Son and believeth on him, may have everlasting life, and I will raise him up at the last day. Ver. 47. Verily verily I say unto you, He that believeth on me bath everlasting life. So John 7. 38. and 11.25,26. and 12.44,46. and 14.12. Att 10.43. To bim give all the Prophets witness, that through bis name who foever believerb

believeth in him shall receive remission of sins, Rom. 3. 20. That he might be just, and the Justifier of him that believeth on Jesus, Rom. 45. To him that worketh not, but believeth on him that justifieth the ungodly his faith is counted for righteons ness. Rom. 9. 33. Who-soever believeth on him shall not be ashamed. So 10, 11. 1 Pet. 2.6. 1 Job. 5. 10. Tit. 3.8 with many the like. From all which it is evident, that Believing on or in God, the Father, Son, and holy Ghost, is saving faith, having more frequent and as express promises of life, as anything whatsoever. And it is believing in God, the Fa-

ther Son and holy Ghoft: that we must profess in baptism.

To this I suppose it will be answered (for I know not what else can), that there are two forts of believing in or on God the Father, Son and holy Ghoft: and the Texts mentioned speak of one fort, which is faving, and that which we must necessarily profess in Baptism is another fort, that is, a faith not joyned with Charity, or a meer dogmatical faith. To which I answer, 1. Let them that thus diffinguish, first clearly explain to us the branches of the diffinction, and shew us the difference between the two faiths, and prove it from Scripture, and then prove that it is the last only that must needs be professed in Baptism; and then they have done fomewhat. 2. It will be found no ordinary thing for Scripture, to call any common faith, a believing on or in Chrift. 3. That faith which is faid to be in the ungodly, though in respect of fides in genere, it be really faith, yet in respect of fides evangelica in Christum Mediatorem in specie. required in the Gospel, it is but Equivocally called faith, or because that term to Mr. Blake is so abominable, let it be Analogically a while , till I come to the proof, that it is but equivocally The faith that God requireth and maketh his promifes on, is only the Faith called Juftifying, or Saving; and the other is as a Mole to a Child, or a Monster to a Man, which is fo far defective ex errore natura, non ex intentione generantio, that it doth differ tota specie from a true man : and fo doth this Faith differ in fp.cie morali from Evangelical Faith. 4. When Faith is mentioned in a preceptive or promifing way, the nature of the thing and the course of Scripture sheweth, that we must understand it of that faith which God owneth by precept or promife, and not of that which is but Analogically called faith,

and ex errore credentis is so monftrous that God never owned fuch by precept or promise: I can find where this Monster is ascribed to many, as to Simon Magns, and others; but let any thew us where it is in hac specie commanded by God, or hath any Promise made to it, in his word. 5. However, it will not I hope be denied, but that faving faith is the famofine analogatum vel fignificatum, and therefore the Analogum per fe pofitum, must be understood of it, and not of the Analogical Monfrous faith. And therefore when in baptism we must profess to Believe in the Father, Son and holy-Ghoft it must be understood of faving belief, till we have a limiting Exposition proved. 6. Yea further, the nature of the Ordinance commandeth us this exposition: For when God hath so frequently promised pardon to believers in or on Chrift, and then ordained baptilm to be the seal of this promise, and required that the person to be bastized, profess to believe in Christ, it plainly followeth, that we must understand him to speak of the same faith in the promise, and about the seal, and not of divers forts, unless he had so declared himself, which he no where hath done.

2. For the further proof of the Minor, I add that the same faith that is mentioned in the ordinary Creed of the Church, meant in the baptismal profession, and to be required before baptism: this will be consessed, 1. because the Creed it self hath been this 1300 years at least professed before baptism. 2. because the Creed it self is but the 3. fundamental baptismal Articles mentioned Mat. 28. 19. enlarged and explained on subsequent occasions (as Sandford & Parker de descensus, have learnedly and largely proved, and Grotius in Mas. 28. 19. proves out of Terussian, &c. that the creed was not then in the form of words as now, though the same doctrine was used in other words to the same uses. But (I assume) it is saving faith that is meant in the common Creed by the phrases of believing in God the Father, & in Jesus Christ, & in the boly Ghost. This our divines do so copiously prove against the Papists, that with most Protestants I may take it for granted.

Saith Mr. Perkins on the Creed, Pag. 128. [To believe is one thing, and to believe in this or that, is another thing, and is contains in it three Points or Allions of a Believer. 1. To know a thing. 2. to acknowledge the same. 3. To put trust and considence in it. And in this order must these three actions of faith be applied to every Article following, which concerns any of the persons in the Trinits. And this must be marked as a matter of speceal moment. For alwayes by adding them to the vords following, we do apply the Article to our selves, in a very comfortable manner. As, believe in the Father; and do believe that he is my father, and therefore I put my whole

erust in him: and so of the rest.] So far Perkins.

And it's worthy to be observed which Peter Martyr faith Loc. Commun. Ch. 2. in exposit. Symboli, pag. 421.] Age, sigikatim videamus, quid proprie hos fibi velit, Credo in Den - en effe agnofcendum uti Deni.e. Deum effe aterna - bonn ex quo bonn alind quodvis oritur: Unde, patet eum, qui quippiam tanti aut pluris faciat quam Deum ipfum, dicere vere non poffe, Credo in Deum . Si enim eum ut fummum bonis agnoscat, nihil ei unquam anteposueris. Neque etiam is hoc rette credat , qui usquam alibi Spem suam collocet : quum spes non sit nisi boni cujusdam; si ergo Dens fit bonum unde quodvis bonum definat, quicunque alinnde boni quidpiam expeltarit, in eum vere non crediderit. Praterea qui bona quibus fruuntur, sua justitia. industria, factis sibi denique ipsis accepta ferunt fensum verumg, (ut sic dicam) gustum bujus prime noftre fidei capitu non babent -- proculdubio ejusmodi bomines non Deum proprie, sed Dei loco phantasmata & sui cerebri inventa eclunt. Res (mibi crede) maximi momenti est verum Deum modo (no habere.

Urfine (& Paræus) Chatech. 2.26, p. 140, 141. [Diff runt Credo Deum, & Credo in Deum: Illud declarat fidem historia, hoc siduciam. Nam credo Deum est credo quòd sit Deus, & quòd sit talis, quale se in verbo patesecit, viz. & c. Credo in deu, est credo quòd mihi sit Deus; hoc est, quod quicquidest & babet, sit & habear ad meam salutem. Et p. 360. Credere in Deu, non est tantu Deum agnoscere, sed etiam in Deo siduciam babere. Alioqui etiam Diabolus habet Notitiam Dei & promissionum ejus: sed non babet siduciam: Ideò Notitia ejus non est sides sus sissiones, sed Historica. And p. 191. Quid est Credo in sessiones si sum ctiam Diaboli hoc credunt.—Itaque addendu. 2. Credo mibi, boc est, in meam salute eum esse silim Dei. p. 213. Credere in Christu Dominu nostru, hoc est ita crede Christu Dominu nostrum, ut in eo siduciam collocemu. Cum

1gitur

ieitur dicimus nos credere in Dominum nostrum, credimu-Filium Dei mihi quoque effe Dominum & me quoque effe ejus subditum . h. c. me quoque ejus fanguine effe redemptum & fer vari perpetuo, ac proinde me obligatum ei effe ad gratitudinem ; Dominium ejus mibi effe falutare; me fervari ab eo tanquam poffeffionem charissimam - Pag. 229. Quid est credere in Christum crucifixum? est credere Christum pro me fastum esse maledictioni conoxium, at me ab ea liberaret, So Pag. 240. to the Queftion, Quid eft credere in Christum mortuum? he gives more largely the like Answer. And Pag 268. he gives the like answer to the Question, Quidest credere in Jesum Cristum, qui ascendit in calum?] I am loth to weary my felf & others with citing Teffimonies in a known cafe. Its well known that this or to this purpose is the common Expofition of the Protestants of the Creed and Baptismal Profession, and that they maintain it against the Papists, to be true faving faith that is meant in the words, (I believe in God the Father, in Jesus (hrift, in the holy Ghost) I doubt not to cite forty & forty more to prove this, when any shall shew me that it will be worth the labor. Yet I must fay that I approve not fully of some of their descriptions of justifying or faving faith which they hereupon give in: but yet they truly maintain that it meaneth faving faith I belive; and if they had but put the Wills Confent to the feverall Articles and Relations and works of God the Father, Son and Holy Ghoft, and our Affiance inflead of a perswasion that they are ours, &c. I should have yielded to their descriptions, I conclude then, that believing in or on God the Father, Son and Holy Ghoft, is an Act of the Will, as well as of the Understanding, and is faving faith: And therefore all that profess this, profess faving faith: But all that will be baptized must profess this therefore.

3. It is agreed by all Divines that I know, Protestants and Papists, that to believe in the Trinity, is not only to believe in Gods Essence, or the three Persons, but also the Relations and great operations of each person for us: As to believe in God the Father, is to believe in him as our Creator and Soveraign Lord and chief Good. To believe in Jesus Christ, Is to believe in him as Redeemer and Saviour. To believe in the Holy Ghost, is to believe in him as a Sanctifier (and as the great Witness and Agent

of Christ.) Now it is most certain, that to Profess, Assent and consent that God be my God, Christ my Saviour, the Holy Ghost my Sanctifier, is to profess Saving Faith. And bare Assent is not meant in the words [believing in or on God] as is proved by our Divines at large. And if present consent be express, saving Faith is express; for no wicked man can truly consent that God shall be his God and chief good, and Christ his Saviour to save him from fin it self, as well as from punishment, and the Holy Ghost his Sanctifier. I may truly say (according to that of Peter Martyr, before cited) that never any but a true believer that had Justisying Faith, did truly say, I believe in God; but speak fallly in so saying. To take God for his God, is a thing that no man can truly do, but those that are called effectually by his Saving Grace.

Argum. 3. The foregoing Argument was taken from the prerequifite Profession; the next shall be taken from the very work it felf, viz. the Presenting and offering our selves to be baptized,

and willingly receiving baptism: Thus,

If it be the very Nature or appointed Use of the external part of Baptism it self (yea, essential to it) to significe and profess (among other things) the saving faith and Repentance of the Baptized (being at age;) then true Baptism cannot go without such a Pro-

feffion. But the former is true : Ergo, fo is the later.

The Antecedent (which only requireth proof) I prove thus: 1. It is of the Inflituted Nature of Baptism to be in general, a Professing sign, as well as an Engaging sign de futuro: this I premise, as granted by all Christians that I know of, that have written of Baptism. And then let us consider of the several parts of the sign or external Ordinance, with the signification of each. That it is effential to it to be significant, and Obligatory on our part, as well as on Gods part, is commonly consessed. And 1. The Minister doth baptize him into the name of the Father, Son, and Holy Ghost; and the party doth (by himself or Parent) consent thereto; 1. Voluntarily offering himself to be so baptized; and then 2. Voluntarily Receiving that Baptism. And his offer of himself hereto, goeth before the Ministers baptizing him; and his Reception of that Baptism is Essential to it: so that Baptism essentially contained.

neth on his part a Signal Profession of consent to that which is meant in the form uled by the Minister | I baptize thee into the name of the Father, Son, and Holy Ghoft :] And that is, that God the Father, Son, and Holy Ghoft be mine, and I be theirs, in the Relations in which they 'are offered in the Gospel to Markind : For all confess that it is a Covenant that is here Sealed, and fo a mutual confent which the Signs are Instituted by Christ to signifie. Christ offereth himself to be Related to me, as my Jesus Christ; and by offering my self to Bap. tism, and by voluntarily receiving it, I do actually profess my Acceptance of his Offer, that is, of himself so offered. God the Father offereth himself to be my God reconciled in Christ, and so my chief good; and by voluntary receiving Baptism, I do fignally profess my Acceptance of him so offered. Holy Ghoft is offered to be my Sanctifier and Guide; and by voluntary Reception of baptilm into his Name, I do fignally profess my Acceptance of him so offered (Of all which I shall fay more anon :) And if this be not the Faith which is Justifying and faving, then I know not what is , yea, I may boldly fay, then there is none fuch : fo that it it a most clear case, that baptism as baptism, according to its Instituted Nature and use, doth contain the Persons actual signal Profession of present Affent to the truth of the Gospel, and Acceptance of God the Father, Son and Holy Ghost as therein offered. And it containeth (as our Divines commonly maintain) an actual fignal Profession that we there presently consecrate, or Devote, or Dedicate our selves to God, the Father, Son, and Holy Ghoft, in the foresaid Relations.

2. Another part of Baptism, is, the Ministers washing the Person, and the Person first offering himself to be washed, and after actually receiving it, doth thereby signally profess his consent. Now this washing doth effentially signific our washing from our former filth of sin, together with the guilt; our putting off the old man which is corrupt, according to the deceivful suffice of the sessential suffice of the sessential suffice of the sufference of the bound of Christ from his former filthiness and guilt, and to lay by the filthiness of Flesh and Spirit, doth eo nomine profess saving faith and Repentance; But all

that are baptized with the baptism of Christs Institution, do by

they do thereby profess faving Faith and Repentance.

3. Quoad modum; Its commonly confessed by us to the Anabaptists (as our Commentators declare) that in the Apostles times the Baptized were dipped over head in the water, and that this signified their Profession, both of believing the Burial and Resurrection of Christ; and of their own present renouncing the World and Flesh, or dying to sin and living to Christ, or rising again to newness of Life, or being buried and risen again with Christ, as the Apostle expoundeth in the fore-cited Texts, of Col.3. & Rom.6. And though (as is before said) we have thought it lawful to disuse the manner of Dipping, and to use less water, yet we presume not to change the use and signification of it; so then, He that signally profess to dye and rise again in baptism with Christ, doth signally profess Saving Faith and Repentance. But this do all that are baptized according to the Apostolical practice: therefore.

Object. about Nullity. But it will be objected, that this Argument goeth fo high, that it will prove that all mens baptism is a Nullity, who do not profess Saving Faith and Repentance, and

fo that they must be baptized again.

Answ. 1. This concerneth the Opponents to answer, more

than me.

2. There are no fuch persons, that I know of, and therefore they are not to be re-baptized. We distinguish between the secret Intention of Professing, and the signal Interpretative Professing, which the Church is bound to take as really intended: And so I say, that when Christ hath Instituted baptism for such a signification, if any man seek and receive that baptism, he doth thereby Interpretatively profess to seek and receive it as such, to the use and Ends to which it was Instituted: seeing then all the baptized do apparently (as far as the Church can judge) profess Saving Faith and Repentance, even by receiving baptism, there is no room for the conclusion of this Objection. When they bring us forth one baptized Person, who did not make such a signal Profession, then we shall give them a further answer.

3. If they did by word of mouth fay, that they believe with a

faving Faith, these words are but signs of their minds; and whether counterfeit or not, the Church cannot tell. And the same may be said of the Baptismal Action and Reception.

4. Therefore the Church must not take the external Sacrament for a Nullity, every time a mans secret Intentions agree not with his signal Profession; for then we should not know whether ever we baptize any one. But when it is discovered after, that he had other Intentions, that which was wanting must be yet done, (viz. his sincere Intentions, or saving saith) and not that which was not wanting be done again, viz. The exter-

nal Administration and Reception of Baptism.

5. It is confessed to be essential to the Sacrament, that the Receiving of the washing by Water, doth signific the receiving of the souls washing by the Blood of Christ. Now suppose I can prove it of abundance of Parents, that when they presented their Children to Baptism, they did not understand that the water signified the blood of Christ, or the washing our cleansing by it from sin, and therefore had no such Intention in Baptism; would the Opponents baptize all these again? Let them answer this for themselves, and they shall answer for us? Or if the Case of Insant-baptism be quarrelled at, let them suppose that it were the Person himself that had been so baptized; though I am satisfied, that its all one.

Argum. 4. If we must baptize none that profess not their Consent to enter themselves presently into the Covenant of Grace, with God in Christ, then we must baptize none that profess not saving faith. But the former is true; therefore

co-c.

Also, if the very Reception of Baptism be a Profession of present entering into the Gospel-covenant with Christ, then is it a Profession of saving faith. But so it is; therefore, &c.

This Argument was implyed in the former: but the Medium that I now use, is, the Identity of this covenanting and the profession of saving Faith, supposing the Identity of Heart cove-

nanting and faving faith it felf.

The Antecedent I think will be granted by many of the Papills, and it is the common doctrine of the Protestants; and therefore, as to them, I need not prove it; I confess, some of

the Anabaptifts, and some sew others, do question whether Baptism be a Seal of the covenant of Grace: But the quarrel is mostly, if not only, about the bare word [Seal]; for they confess that in sense, which we mean by sealing; and particularly, they confess that we do in Baptism enter into the covenant of God, and that it is a professing and engaging sign on our part, as well as an exhibiting, notifying, confirming sign on

Gods part.

The confequence is thus proved : He that doth ore tenus, or by profession, enter into the covenant of God, doth profess saving faith; therefore if we must not baptize them without a professed entering into covenant, then nether must we baptize them without a profession of faving Faith. Only the Antecedent requireth proof: And if I prove either the Identity of profest covenanting and profest true believing, or else the infeparableness of them. I prove the Antecedent. But I shall prove the Identity or the inseparability; yea, I doubt not of the first. web is the most full proof. And here we must first consider what the Covenant is we are to enter. 1. And it is confest it is the covenant of Grace, and that there is but one covenant of Grace: This Mr. Blake aknowledgeth, for all the mention of an outward covenant. 2. It is also a confessed thing on all hands. that it is God that is the first Author and Offerer of the covenant; that it is he that redeemed us, who made the promife or covenant of Grace upon the ground of Redemption: and that this is frequently called a covenant in Scripture, as it is a divine Law or conflitution, without respect to mans consent. (as Grotins hath proved in the preface to his Annotations on the Evangelifts). Much more (out of doubt) it is, that it is called a covenant before man confenteth, as it is a covenant offered, and not yet mutually entered. In the former fenfe the word is taken properly, but in another sense, and for another thing then in the later. But in the later it is taken Tropically, viz. Synecdochically, it being but a covenant drawn up and confented to by God conditionally, and offered to us for our confent. 3. It is this same Covenant that is offered to us, and not another, that we are called to confent to or enter in. And we cannot be truly faid to enter into the cove-

nant of God, if we make a new one of our own, and lay by his : for thats none of the Covenant of God : he never offered it, nor will he ever enter it. 4. It is confessed by all, that there is an internal covenanting with God by the heart, and an External covenanting, or engaging our felves by words or other outward figns; and that this last is the Profession of the former. 5. And it is confessed by all the world, that internal Covenanting is an Act of the Will, and never of the underflanding only or chiefly. 6. And this Act of the Will is commonlyby the custom of Nations called [confent] : fo that consenting to Gods offered Covenant, is the very formal Act or our Internal covenanting with him; and professing this consent, is the Signal or External Covenanting with him. 7. We are I hope agreed what the Covenant of Grace is, as offered on Gods part (or elfe its great pity) viz. that on the Title of Creation first and Redemption after, we being absolutely his own, it is offered to us, that God will be our God (our chief Good and Reconciled Father in Chrift,) that Chrift will be our Saviour, (by Propitiation, Teaching and Ruling us,) even from the guilt and filth or power of fin; that the Holy Ghoft will be our indwelling Sanctifier; if we heartily, or fincerely accept the Gift and Offer. That God will confent to be our God, Christ to be our Jesus Christ, and the Holy Ghost to be our indwelling Sanctifier, if we will but confent. This is no doubt, the Gift or Covenant as offered.

These things being premised, I come to prove not only the inseparability. (which is enough to my purpose) but even the Identity of Heart-covenanting and saving faith, and of signal external covenanting, and the Profession of saving faith.

To enter the Covenant of God unfeignedly in heart, is to accept God for my God, lefus Christ for my Saviour, and the Holy Ghost for my Sanctifier, upon the Gospel offer: To believe favingly, is to accept of God for my God, Jesus Christ for my Saviour, and the Holy Ghost for my fanctifier upon the Gospel offer: therefore to enter the Covenant of God heartily, and to believe favingly, are the same.

Moreover, to Covenant with God Externally, is to profess our Confene, that God be our God, Christ our Saviour, and the Ho-

ly Ghoft our Sanctifier, on the Gospel offer. To profess faving faith is to profess the same consent: therefore external entering into the Governint, and profession of saving faith, are the same

thing.

That this is the only true Covenant-entrance with God, is proved thus. It is only this Covenant of Grace that God calleth us to confent to, and officient himself to enter with us: therefore it is only this covenant of Grace, whose acceptance or confent to it, is our entrance into the Covenant of God. There can be no covenanting in the present sense, but by two parties: But God doth not offer himself to us in any other Covenant but this, not offer his confent to any other. And its confessed, that God is the leading Party, prescribing to man and imposing on him the terms of the Covenant, or Gonditions which he must perform. There is no possibility therefore of our entering into Gods covenant, when it is none of his Covenant, or when it is against his Will, or without his confent.

And that this is the nature of faving faith, is manifeft : For 1. It is not a meer act of the intellect. Though Affent be the Initial Act (from which it hath ofe its name) yet it is not the whole, nor the perfecting Act: Our Divines most commonly confent (except Camera and some few more) that faith is in the Will as well as the Understanding : And its first Act in the Will must needs be welle Christum oblanum or a confentito the Gofpeloffer of God, Christ, and the Holy Ghoft : or an Acceptance of the Redeeming Trinity in the Relation as they are offered to to be oursin the Golpel : After which followeth Affiance, as Affent drecedes it, Our Affembly of Divines in their Catechifms fay, That Faith in Pofat Christ is a faving Grace, whereby we receive and reft upon him alone for falvation, as he is offered to us in the Gofpel. Or, as elfwhere f to embrace fafus Christ freely offered to as in the Gofpel | And the Wills receiving is by Accepting or Conference Dr. Profton hath at large shewed in many of his writings (as I have eliwhere shewed) that Faith and Heartcovenanting with Christ is all one. The Scripture calleth Saving faith A receiving Obrift Pefet the Lived, John 1.12. Col. 2. v. 6. This therefore with almost all Protestant Writers is oast controversie. But if any will yet be fiff in it; that faith is

only.

only in the Intellect. (upon that common poor reason, that one Grace cannot be in two faculties) it may suffice to them, that I prove the Inseparability of saving faith and sincere Heart covenanting, and so of the profession of each, though I had not proved the Identity. And these same men do most earnessly plead for the Inseparability themselves, maintaining at large, that Assent (which only they call Faith) if true, is Inseparable from true consent, which is the Heart-covenanting. Of which you may see Dr. Downame in his Treatise of Justification, and in his Appendix against Mr. Pemble, at large.

But here we are quite off with the Papills; for they slifly maintain, that Faith is only the Understandings Assen; only the Schoolmen and others of them confess, that it is a willing Assen; but it is one thing to will the Assen; and another thing to will or Accept the Good that is contained in the promise which we Assent to. This last is the thing in Question: And they rell us, that this is not Faith, but Love. To which Maccovius and Chamier answer them, that Faith and Love to Christ are all one;

though Faith and Love to a diffinct object, be not fo.

2. Hereupon we proceed to a further difference, which is that the Papifts fay, that Faith may be separated from Love; that Faith without Love doth not Justifie; but only that Faith which is informed by Love. How far this supposed great disagreement is meerly Verball, or Reall, I leave to the judicious Reader to judge, when he hath confidered, that what we call Faith fimply, they call Fides formata Charitate: That the A& of Faith which is in the Will, the Papifts call by the name of Love, and not of Faith, yet both agree de re ipla, that this is the thing which is necessary to Justification; and we confess as well as they, that meer Affent (of some fort) is separable from Love. But then the mischief is, that the Papifts by false wording or naming these Graces, are carried to the mil interpreting of many Scriptures, if not to many erroneous Doctrines also. And when they read of Faith simply, they commonly take it for meer Assent. And so they are led into error in the present con-For when they find that he that Believesh must troversie. be Baptized; they conclude prefently with Bellarmine, that fides, non charitas facit Christianum : he that affenteth is a Believer, & therefore

therefore may be baptized. But our Divines have so frequently and so voluminously confuted this conceit, and proved against them that faith is in the Will as well as the understanding, and that [to Believe in] fignifieth to Accept, or reft upon, or have Affiance in, and that Faith and Love are inseparable, (yea true and through Affent,) that I shall not needlesly stand to do again a work fo oft and fully done. And themselves confess, that when Faith is mentioned as Justifying, it includesh the act of the Will, (which they call Charity:) And fure we have oft proved against them, that this is the faith that is meant in Gods Covenant, and in our Baptismal Profession and Covenant with

him, and in the Creed.

In a word, that Faith which is meant by God in the Covenant offered, must be meant by us in our profession of Accepting this offer. But it is a true faving Faith, which hath a promife of Remission, which is meant by God in the Covenant offered; therefore this must be meant by us, &c. The Major is clear; because else we do but Equivocate with God, and we do not Accept the same thing that he offereth. The Minor is clear? in that the Covenant of Grace is but one, and that one Covenant offereth Christ and Life to all that will accept him: fo that the Acceptance puts us into a participation of Christ and Life, The Covenant offereth pardon of fin to all that Believe or Receive Chrift; therefore it is a faving faith that it means, because it annexeth faving special Benefits.

To thele I add another Argument ; which is this :

The hearty Acceptance of the Gift, is the first and principal part of our Heart-covenanting with God : The hearty Acceptance of that same Gift, is saving faith; therefore the first and principal part of our Heart-covenanting with God, is the same thing as saving Faith. The like I say of the Professions of each. Or thus: Our Heart-covenanting is the principal condition of the Promife (or Gods part of the Covenant :) Our faving Faith is the principal condition of the Promife; Therefore our Heart-covenanting and our faving faith are the fame. The Major I prove by the Medium of the fore-going Argument. Our hearty Acceptance of the Gift, is the Principal condition of the Promife. But this hearty Acceptance of

the Gift, is the first and principal part of our Heart covenanting therefore our Heart-covenanting is the principal condition of the Promise for the first and chief part of that covenating at least). The Major is proved, 1. In that it is a free Gift : And our Divines, against the Doctrine of Justification by Works, or Merit, have fully proved, that its fo free, that Acceptance is the condition of our Interest, 2. And the free Offers of the Gofpel fully confirm it, Ifa. 55 1,2.3. Rev. 22.17. 6. The main point that is necessary for me to insist on, is the proof of the Minor, which yet is fo plain from what is faid, and the very nature of the Gospel offer, that one would think it should need no more to be faid to it : But that I perceive some few do mifapprehend the nature of our covenanting with God, as if it were only an Agreement or Covenant to do fomewhat for the future, that God may do somewhat for us for the future: And this gross mistake (gross indeed, in the very point of the Gospel promise, which is our only tenure of our Title to Life). doth animare abundance of dark confuled quarrelfom contradictions and oppositions, which I have had on this point; It is a matter of very fad confideration, that any Preather of the Gospel had need to be perswaded that the first and great part of the Covenant of Grace offered by God, and accepted by us, doth confift in present Giving and Receiving, not only in mutual Promifes for hereafter. The Gofpel is a most free Deed of Gift: fome of its benefits it actually giveth, on condition of meer Acceptance to be presently possest; and some of them, on condition too, but in a waiting obediential way, to be bereafter poffeft. In respect to the presently given benefits, the Gofpel is a Deed of Gife prefently entitling us to them, and our prefent acceptance is the condition. But in regard of the future Benefits, the Gospel is also a Deed of Gift, but giveth not present Title, or at least not so full, and therefore requireth future conditions, as it gives future Benefits. At the present in the New Covenant, God giveth himself to be our God, Christ to be our Saviour, Head and Husband, the Holy Ghoff to be our Sanctifier; and also the present actual pardon of our fins; the Julification of our Persons; the Adoption of Sons; the indwelling spirit; a Right to a beneficial use of the Creature; and.

and a Right to the Inheritance of Everlalling life, fo far, that if we should die that hour, we should be faved. All these God offered us at the present on condition of our Accetance, or confent. This confent is our Heart-covenanting; fo that this first and great part of the Covenant consisteth but in the prefent Giving and taking of all thefe Benefits: which in a word the Apostle expresseth I John 5. II, I 2, by the words [Christ and eternal Life] God bath given us eternal life, and this life is in bis Son: He that bath the Son bath life, and be that bath not the Son bath not life]. The remaining part of the Benefits are our future helps of Grace, Pardons, Protections, final Absolution at Judgement, and eternal Glory. All these we have a right to at our first luttification, but it is a right to be continued only on some future conditions, that is, on the condition of our continuance in the Faith which we begun, and of our renewed faith and Repentance, and fincere Gospel-Obedience, which is to be performed in a receiving way. Now its true, that as to these suture conditions, we do not actually perform them in our covenating, but promise them: as God doth not then actually give us the very Blessings now mentioned, but promise them. But as to all the first expressed great Benefits, as God did before our Consents but promise and offer them, but in our covenanting or confent doth actually give them; fo we do by our covenanting in heart (which is nothing but our confenting or accepting) perform the conditions of Gods promife; and thus our very covenanting with God is the same thing as our fulfiling the conditions of the Cvoenant, that is, of Gods conditional Deed of Gift, which before gave us Christ and Life if we would accept them, and now giveth them actually upon our acceptance. And I should hope that few Protestants think that our actual Justification and Adoption, our Interest in God. Chrift, and the Holy Ghoft, are suspended upon any future condition, which in our covenanting with God we must promife to perform. I think I have made it plain now. that our Heart covenanting with God is principally our present consent that Christ and Life shall be ours; God, Christ, and the Holy Ghost ours; and that this is nothing else but Justifying faith; and therefore that they are all one; and therefore the Profeffion

fion of each of them is all one; and fo that where one is requi-

red, the other is fo, being indeed not another.

Argum. 5. We most not baptize any without the profession of that faith and Repentance which are made the condition of Remission of sins. But only the faith called suffishing or faving, and the concomitant true Repentance, are made the condition of Remission of sins: therefore we must baptize none without the profession of that justifying faith, &c.

The Minor needeth no proof. And the Major I prove thus. If we must not baptize any but intentionally for present Remission of sin, then must we not baptize any without a profession of that faith and Repentance which is the condition of Remission.

fion. But the former is true : therefore fo is the later.

The confequence is past all doubt : for else we should Imagine that men may have present Actual pardon without that Faith and Repentance which are the condition of it; which Subverteth much of the Gospel. The Antecedent I prove thus : If God bath Inflituted no Baptism but what is Intentionally for the present Remission of fin, then we must not baptize any but Intentionally for the present Remission of sin: But the former is true; therefore fo is the later. I fay [intentionally] in contradiffinction from [Eventually, or certainly and Infallibly attaining that end.] Where further note, That I fpeak not of Gods absolute Decrees, as if his Intention in that sense could be frustrate; but of his ends as Legislator, speaking of him after the manner of men . but principally of the Instituted ends of his Ordinances; that is, the Ends which he requireth the Minister and people to use them for; and so it is Our Intention principally that I mention. As the Gospel it self is said to be Intentionally to fave men; and though it condemn moft, that is besides the first Intention, and but by Accident. And though this be principally to be spoken of the prescribed, imposed Intentions of their Conversion and Salvation; yet Christ is pleased in the Word to ascribe such Intentions to himself as acrain not their ends: as professing that he came not into the world to condemn the world, but that the world through him might be faved: that is, To condemn them is not his direct principal Intent, but only on Supposition of their wilfull willfull final rejecting of him a And this he speakes partly in the habit of a Rector or Promiser, and partly as man, or after the manner of men: And of the intention imposed on us, there is

no doubt.

Now I shall prove the Antecedent (for the consequence is past doubt) And first we are confirmed in this truth, because the Opponent (whom it concerneth) hath not proved any other Baptism instituted by God, but what is for present Remission of fins. If they can shew us one Text of Scripture that speaketh of any other, we shall give up all the Cause; but yet they have not done it that I know of. In the mean time we shall prove the contrary. God hath inflituted but One Baptism: that one Baptism is for the present Remission of fins; therefore God hath inflituted no Baptism but what is for present Remission. The Major is proved from Eph.4.5. There is one Baprism. In the Minor we take the words for Remission] not to speak of somewhat accidental, or to be intended only by the Administrator, uncertainly, or but sometime. And I prove it from Scripture, Acts 2. 38. Repent and be Baptized every one of you in in the name of fesus Christ for the Remission of sins, and ye Shall Receive the Gift of the Holy Ghoft. 7 As Remission is here made the end of Baptism, so it is prefant Remission: For. 1. It is such as is the consequent of the Repentance which Peter exhorteth them to; but that was present Remission. 2. It was to precede the giving of the Holy Ghoft, in the fense there mentioned; therefore it was present Remission. The great Reafons that are brought to the contrary I shall answer afterwards, and more fully then prove the vanity and foul confequents of their opision, that make a future Remission to be the intended end of our Administration of Baptism: and therefore I must desire the Reader to suspend his expectations of my further Reasons a Natura rei, till their due place. Beza in loc. faith in momen Christi id eft, dans Christo nomen, cujus mortis, sepultura ac resurrectionis simus, in Baptismo participes cum peccatorum Remissione. Nec enim boc declarat formulam Baptismi, sed finem & scopum: So Deodate, In the name viz, Not only for a Mark of our Profession of the Gospel, but also to participate of his spirithat vertue in the Washing away of your fins, with Which he accom-Panieth

panieth and ratifyeth the external Ceremony in those who are his Bullinger in loc. faith, Baptizari in nomine Domini fefu Christi eft Baptismatis figno teftari se Christo credere ad Remiffionem peccatorum, I. Mark it is not only an engagement to Believe hereafter, but the Profession of a present Faith. 2. And that not a common faith, but that which bath Remission of fin. 3. And this was not an accidental separable use of Baptism: but he makes this the very exposition of Baptizari in nomine Iefn Christi. And next addeth, [Vel eft in Baptismo per Christum recip: in gratiam.] Mark then, that even Baptism into the name of Christ it selfdoth signifie that we are received into Gods favor by Christ: And thus he expoundeth the Covenant in the next words : [Eft enim Baprifmus pactum fen fædus gratia, quod init inter baptizandum nobifcum Chriftus. And that it is a Professing fign of our true Repentance, he fhews before Et rettissime conjungitur Panitimis & Baptismus, quia Baptismus Pænitentia signum eft:]

Marlorate in loc. goes further, and shews that Remission doth in order go before Baptism, and multitudes of our Divines say the like, as may be seen in the abundant citations of them by Mr. Gataker against Doctor Ward and Bishop Davenant Tamets in contexu verborum Baptismus Remissionem his pracedit, ordine tamen sequitur: quia nihil aliud est (Mark nihil aliud) quam benorum qua per Christum consequimur obsignatio, ut in conscientius nostris dita sint. The words are Calvins in loc. owned by Mar-

lorate.

The same Cal. in loc. to shew that Remission of sin goeth before baptism, addeth Caterum longa expositione non indiget, quod baptizari jubet in remissionem reccatorum: Tametsi enim semel bomines. sibireconciliavit Deus in Christo, non imputando illis aeccata, 2 Cor. 5 19. & nunc bujus recoxciliationis side cordibus nostris per spiritus sum imprimit; quia tamen Baptismus sigillus est, quo boc benesicius nobis confirmat, adeog; arrha & pignus adoptionis nostra, merito dari nobis in remissionem peccatorum dicitur. Nam quia side percipimus Christi dona, sidei antem confirmanda & augenda Baptismus adminiculum est, illi tanqua inferiori medio remissio peccatoru, qua sidei est esseus, annestitur. Il hope I need not stand to shew what Calvin here supposeth the use of Christs Baptism to be or what faith it presupposeth. And that you may see what he takes to en-

ter the very Definition of Baptifm he addeth, Porro non eft in. menda ex boc loco Definitio Baptifmi , quia ejus partem duntaxat Petrus attingit. Per Baptifmum (ut Paulos docet)crucifigitur verus homo nofter, ut in vita novitatem resurgamus, Rom 6. 4, 8. Item indnimus Chriftum ipfum, Gal. 3.27.1 Cor. 12. & paffim docet Scriptura effe Pænitentia quoque fymbolum.] Indeed Calvin doth often fall upon the Papiffs, that make baptism to have no force against any fin but those before Baptism: But 1. He makes actual Baptism ever to be first for washing away our past & prefent fin ¬ then to pardon future fin, but to put the perfon into an effate wherein he hath a remedie for fnture fin, at hand, and certain: 2. And he intendeth, that Baptism (as reviewed by faith) afterward may be usefull to confirm our Belief of Forgiveness of renewed sin : which made Bellarmine fall upon him and other Protestants, as holding that the very remembrance of Baptism is effectual for pardon of sin.

Also, on the same 38 verse Calvin takes special notice of the order of Peters words, and gives it us as the summ of Christianity [Primo bortatus sucrit quados ad panitentiam: Deinde erewerit eos venia siducia: nam peccatorum remissionem illis remissit. 3. Quia non reconciliamur Deo, nis intercedente Christi morte, nec aliter quam ejus sanguine peccata nostra expiantur & delentur, ideò nominatim Petrus ad ipsum nos revocat. Quarto loco, baptismum ponit tanquam seillum quo gratia promissio consirmatur. Quare in bis paucis verbis totam ferè habemus Christianismi summam. Nempe, ut homo sibi remuncians & mundo, totum se Deo addicat: Deinde ut gratuita peccatorum remissione à reatu mortis libereiur, adeòa; adoptetur inter sili-

os Dei.

Piscator in loc. saith, [& doeon o'uagrior] Id est, in Testimonium Remissionis peccatorum: ut habentes scilicit Testimonium Divinum quod Deus vobis remiserit peccata vestra propter Jesum Christum in que creditus: Non autem ad consequendam Remissione peccatorum per hoc mediu sive instrumentu. Baptismus est medium seu instrumentu quo Spiritus sanctus utitur, ad sidem consimanda. Vid. ultr.

The next Text we shall cite is Act. 22.16: [Arise and be baptized, and wash away thy sins, calling on the name of the Lord.]
Though the Papists vainly would hence gather, that Baptism doth wash away sin ex opere operato; yet we may well ga-

ther,

ther, 1. That it washeth it away by Confirmation and Obsignation. 2. And this is the instituted use of Baptism, and not to significe what may or will be done hereafter. Calvin on this Text saith, [non dubium off, quin sideliter rudimentic Pietatis Paulum imbuerit Ananias: neque enim vera sidei expertem baptizasset.] After he shews, that it was a confirmation of the pardon that Paul had before.

Joh. 3. 5 Except a man be born of water and of the spirit, be shall not enter into the kingdom of God. Though we are agreed against the Papifts, that Christ intendeth not here to place the same necessity in Baptism, as there is in or of the New birth by the spirit; yet it is by most acknowledged, that Christ doth here speak of the New Birth, as fignified by Baptism; and so hath respect to Baptism as the ordinary confirming sign. And so the text fully sheweth us, that Baptism is instituted to be the sign of our present Regeneration; Or elfe it could not be faid, that we must be born f of water and the spirit. And that Remission of sin is here included, I have faid somewhat to prove in a Treat. against infidelity, Part.4. initio. Calvin faith, most are of Chryfostoms mind, who took it to be meant of Baptism. (And so did the generality of antient Expofitors) And though himself and some more think otherwise; yet as long as they take it to be a Metonymical expression, the fign being put for the thing Signified, it doth as well acquant us with the use of Baptism, as if it were a proper speech.

Bullinger in loc. saith [Hanc Christis sententiam ownes pend de Baptismo interpretantur.] Beza believeth, that the Text speaks of Baptism, either Christs, or some other, but rather Christs. Piscator on the text hath these words. [Nam ipsa Baptismi perceptione salute consequimur: qui non sit institutus mis ad Remissionem peccatorum sanguine. Christi partam, itemans Regenerationem spiritus testandam. Baptismus additur sidei, non quod parem rationem ac vim habi at sed quod ad sidem testandam construandam adbibeatur. Ita his Baptismus additur spiritui, quod sort testeur id quod spiritus intus peragis stough he rather interpret the Text as

Calvin.

I have shewed before from Mar. 1.4. and other places, that Johns Baptism was for Remission of sins; that is, (faith Garaker) to seal us the pardon which we have received. And if

the very Scripture description of it was [The Baptism of Repentance for Remission of sins] then it was not an accidental or separable use, as to the Intention which the Administrator and Receiver are bound to. And justly doth Bezain Mat. 1.4. fall upon Erasmus sharply, for saying eisagent. [In] Prapositio Praparationem significat non effection; because Repentance and Remission (saith Bezz) cannot be separated; so that he took it not to be

a common preparatory Repentance, or Baptism.

Pifcator on Mar. 1.4. faith, its called the Baptism of Repentance for Remission of sin, because John preached Remission of fin to the penitent and believers; pracipiebatque ut in bujus rei tefimonium atque professionem bapiizarentur. And that its called Banneua ueravias, id eft, Qui resipiscentia testificanda atque profitenda adbibebatur. Neque enim baptizabat nifi eos qui confessione pecatorum edita, resipiscentiam suam testatam reddebant: Caterum nomine Resipiscentia per Synecdoche membri simul intelligenda est sides in Christum;] And he expounds the words [els a oster aμαρπών] thus, Id eft, prad cabat baptifma refipifcentia quod ad Remissionem peccatorum pertinet feu destinatum est,ut Act. 2.38. fed boc est rette intelligenda : viz ad Remissionem peccatora testificandam five obsignandam : non autem ad illam consequendam boc opere. And on Mal. 3.11. Observe he shews that Christs Baptism and Johns are the same in that both have the same end and use, viz. Obfignatio Remissionis peccatorum & Respiscentia, that is, as already extant, as his Judgement is oft delivered. As in his Schol. on ver. II. he expresty faith [In respiscentiam, id et, in testimonium Resipiscentie, ut nimirum susceptione baptismi testatum faciatis vos resipuise, & indies magis ac magis resipiscere velle : sed simul bic intelligendum, Joannem baptizaffe quoque in remissionem peccato. rum, hoc eft, in remissionem peccatorum, ut nimirum nomine Dei teffatum faceret respiscentibus & in Christum credentibus peccata ipsis remissa esse propter Christum agnum Dei ---

And I pray mark his observation on Mat. 3.6,8,10. concluding our present Question: Baptismus nulli adulto conferendus est, nis prius ediderit confessionem peccatoris & sidei in Christia, ac praterea promissionem santia vita; which he proves. And as he shows that it is saving Faith and Repentance that he

means,

means, which hath the promife of remission; so the promife of a holy Life cannot be fincerely made by any till he have a Re-

generate heart. See Doctor Hammond on Mark 1. 4.

Calvin on Mat. 3,6. saith, ergò ut se rite ad Baptismum offerant bomines, peccatorum: Consessio ab illis requiritur; alioqui enim quam inane esset sudicrum tota actio !] If I had charged the guilty so, of making the whole work of Baptism sudicrous, they would have been highly offended: Calvin shews his judgement, that it is a true special Repentance which he would require this Consession to manifest: And he addeth, Notandum est de adultio hie verba sieri, quos scimus non promiscue in Ecclesiam esse admittendos, nec Baptismo initsandos esse in corpus Christinis examine prius babito, viz. about the said Repentance and Faith.

Pareus on Mat, 3.5. Thews, that the order was that Confession as a testimony of true Repentance go first, and then Baptism for Remission of fins confessio postponitur ; fed vispor mpireer conferu-Etionis - Confesii baptizabantur : pro, Cum confessi effent pec. cata, bapti fmum accipiebant Sacramentum remiffionis peccatorum. Non prius baptizabantur postea consitebantur - Anditores igitur primo in testimonium Resipiscentia confitebantur sua peccata, deinde baptizabatur: tertio fide Baptifmi fructim fulcipiebant Remissione peccatorum. Docet hic locus varia. I. Quod Baptismus fit facramenta Remissionis peccatorum ex parte Dei fondet enim Deus cen jurejurando, baptizatis remissionem gratuitam peccatorum propter 2. Quod fit etiam facramentum Refipifcentia, ex Christum. parte nostra. Restipulamur enim Deo fidem & pænitentiam pro tanto beneficio. (That is, both profess it at present, and engage to continue in it; answering the interrogation. Credit? with a Credo. and not only a Credam.) 3. Ad Sacramenta non effe admittendos Impanientes; (He speaks of the Repentance which had the promise of Remission) - Hoc enim damus (Anabastistis) in Ecclesiam suscipiendos & baptizandos non esfe, isi pravia confessione Fidei & Panitentia (by the adult:) quem morem & vetus fervavit Ecclesia & nostra hodie observant, si vel Indens vel Turca adulens baptismo fit initiandus.

And on verse 7. he saith (which will be harsh to our Opponents) Ex concione ipsa datur intelligi, multos illorum simulata

panitentia

panitentia etiam baptisma petivise: Horum bypocrifin cum non ignoraret, non passus eos latere in turba, nec ad bastismum indignos admifit fed acri objurgatione, bortatione, & comminatione ad feriam refipiscentiam extimulat & ad baptismum praparat. (where he goeth three steps beyond our Opposers; who I will not have us require as necessary so much as a shew of this Repentance. 2. Much less the fincerity of it: 3, nor to deny them Baptism as unworthy till they are prepared.) After he shews, that Hypocrits will creep in among the good : partly fuch as we cannot difcern . and those are to be left to the judgement of God; partim manife-Stignos Pastores admittere non debent fine examine, ne Sacramenta proft:tuant, fibi & Ecclefia reatum attrabant, (How-little do our confident oppolers fear this !) - Facite fructus dignos Panitentia. Pro, Cavete, mibi, vel Deo bypocrifi illudere, sed videte ut veram pænitentiam agatis, ab erroribus & peccatis vestris; & sic baptifmum Nova Ecclefia facramentum suscipiatis. Fructus pænitentie vocat, ut palam erroribus, fectis & vitiis (uis renuncient & emendatione vita fe novos bomines deinceps testentur. Non enim fatis est foris pænitētia simulare, qued etia bypocrita solent, &c. And p.56. against Maldonate he proveth the Baptism of Christ and John all one; and when Maldonate faith that John baptized in ponitentiam baptismus pracedebat & ponitentia sequebatur] (confessing, that in Christs Baptism Repentance precedes,) he an-(wereth, [that it is falle; † Nametiam in Joannis baptifmo pra-

[Non] is put for [Nam] in cedebat pænitentia, fequebatur baptifmus. false printed Cople.

that exceeding If then it be certain that Johns Baptifm was for prefent Remissi on of fins, even the oblignation of a Remission already conferred by the promise, it will be at least as evident that Christs Ba-

ptism is so to and accordingly to be administred.

Hence it is, that the Faith which the Apostles before they baptized men did perswade them to, was ftill a Justifying Faith, (as AU. 13.38,39. & paffim) as that which they were to annex the Seal of Baptifin to, (or to Gods promife on mens believing.)

2 Pet. 1.9 It is faid of the barren ungodly Professor, that be bath forgotten that he was purged from his old fins; where I take it for a clear case that it is the Baptismal Washing which the Apostle there intendeth, wherein all profess to put off the Old Man, and to be washed from their former filthiness. For I suppose

suppose we shall be loth to yield that it was an actual cleanfing either of Remission or Mortification, which the Apostle meaneth, left we grant that men may fall from such a state: And therefore it must be a Sacramental washing or Cleansing, wherein the matter was appearingly and facramentally transact-From whence it is plain, that the Apostle took it for granted, that as all the Baptized were visibly Church-Members, To were they all visibly washed from their old fins; which sheweth both what was their own Profession, and what was the flated end and use of the Ordinance. The Apostle saith not that he hath forgotten that he promised or engaged to be purged from his old fins, but that [he was purged] from them. Parens in loc. faith, [A veteribus peccatis purgatum, h.c. fe effe haptizatum : fen fe accepiffe in Baptismo purgationis fignaculum. Omnes enim baptizati debent purgari à peccatis, ficut dicunturinduere Chriftum, Gal. 3. mori cum Chrifto, Rom. 6. fen sus eft: Qui fe volutant in feeler but non recordantur fe baptizatos effe: Abnegant ergo Baptismum sum.] I Cor. 6 11. The Apostle faith of the visible Church of Corinth, [such were some of you; but ye are washed, but ye are sanctified, but ye are justified, &c.] where it is evident, that all the visible members of the Church are visibly washed. fanctified, justified, (of which Text I shall speak more anon.) And I thik it is clear, that by Washing here he hath some respect to their Baptism.

I shall not stand now to add any more texts, because we shall have occasion anon to do it, but may hence conclude, that till one text of Scripture be produced from whence it may be proved, that Christ did institute such a thing as Baptism, which was not for the present signal Remission of sin, we must take the contrary for granted, because we have so many texts that tell

us that his Baptism was for Remission of sin.

I shall only here add, that the very sign it self which is the washing of the body by water, doth plainly shew that the washing of the soul by the blood of Christ., is the thing signified; and the present actual use of the sign is to signifie the presence and actuality of the thing signified. So that I conclude, that there is no Baptism to be administred without a Profession of saving faith and Repentance fore-going, because there is no Baptism

ptilm that ever Christ appointed but what is for the oblignation

of Remission of fin which is the consequent.

Mr. Blake page 171. reciteth some words of mine containing this Argument, thus that faith so which the promife of Remission and justification is made, must also be sealed to : Or that faith which is the condition of the promife, is the condition in foro Dei of the Title to the feal: But it is only folid true faith that is the condition of the promise of Remission: therefore it is that which gives Right in foro Dei to the feal] Who would think now but Mr. Blake had given some subfrantial anfwer to this and other Arguments, when himself and some others are fo confident of the sufficiency of them? His answer is this To this I have answered faith is not sealed to but Remission of fins or falvation upon condition of faith; and when I come to fpeake of the feating of Sacraments, I shall God Willing make this more evident, that the facrament, qua feal, immediately respects our priviledges not duties Reply, 1, Is here one word of answer to any real part of the Argument? Is not this answer as little to the matter as if he had talk't of another subject. I think it my Duty to fay that Minifters of the Gofpel do but proclaim to the Church the matter of our common lamentation, and the enemies joy, when some confidently publish such kind of Disputations, and others are fatisfied with them. And I must say, if all were such, they should never more be angred with one word of mine, in opposition to their affertions, though they would maintain that the Crow is white.

2. To that useless touch that he hath on a word (whose following explication might have spared him his labour) I may say that our Divines have ordinarily maintained hitherto that there is a mutual covenanting between God and us (and no man more then Mr. Blake) and that in the Sacrament there is a mutual sealing: the receiving being our seal, as the A& is Gods.

Arg 6. If Baptism be instituted to be a seal of the Righteousness of that faith which we have being yet unbaptized, then must we Baptize none that profess not a justifying faith (and their seed) But the Antecedent is true; therefore so is the conse-

quent.

The reason of the consequence is evident in that we must

use Baptism only according to its nature, and to its infituted

ends. The Antecedent is proved thus: Circumcifion was inflituted to be a feal of the righteousness of that faith which they had being yet uncircumcifed: therefore Baptism is instituted to be a feal of the righteousness of that faith which we have yet unbaptized; the consequence will not be denyed by them whom we now deal with: Because they confess that Baptism succeedeth Circumcifion. The Antecedent is evident in Rom 4. 11. It being so expresly said of Abraham, to whom circumcision was first given. I cannot imagine what they will fay, unless it be by recourse to the Anabaptifts shift, to say, that Circumcisson was inflituted to this end indeed, to Abraham himself, and others that were fincere, but not to all that had right to it. But God here tels us, the established use and end of his Ordinance; and in fuch Relations, the end is inseparable. And as God hath not made many forts of Baptisms or Circumcisions, so neither many neerer inconsistent ends, (or separable.) And we are likeft to know the true end of the inflitution, where the inflitution and first example are reported to us.

Calvin in loc laith [Hic porrò habemus infignem locum de communi sacramentorum usu: sunt enim (teste Paulo) sigilla, quib us & Dei promissiones cordibus nostris quodammodo imprimuntur, & sancitur gratia certitudo, — Quare maneat boc sixum, sacra symbola esse Test monia quibus gratiam suam Deus cordibus nostris — obsignat. Gratuita Reconciliatio in Deo in signo illo inclusa fuit — Dua denique ut Baptismi bedie sunt, ità olim Circumcissionis erant partes; nempe tam vita novitatem quam peccatorum Remissionem testari:] But he shews next, that all the circumcised had not Justice; (that is actual faith and sanctity) sinst

giving inftance in Isaac an Infant.
Saith Arctive in loc. Hane Justiciam obsignavit hoves, illu

certum reddidit de fadere inito & acceptatione gratuita.

Saith Piscator in loc. Sicut olim Circumcissos signum suit sederis gratia, & sigillum quo credentibus obsignata suit Institu sidei, hoc est quo illi certiores suns redditissibi remissa esse peccata propter suturam satisfactionem Christi, ac proinde se habere Den proptin ac saventee; ita cetera quoq; sacrameta, &c. similiter & sins seu scopus

omnium facramentorum unus idemque eft, viz. Obfignatio justivia

Fidei que vulgo dicitur fi dei confirmatio.

Paraus in loc. saith, [ta signam fuit dantis & accipientis respectus, &c.] Et [justitia sid: i est Remissio peccatorum side accepta propter redemptionem Christi] Et [sic [acramenta non sunt instituta justificandis, sed justificatio, h.e. non insidelibus, sed conversis. Men igitur nist conversione & side sumi debent; secus sigista justitia esse cessant. Quidenim non habentibus sidem & justitiam obsignarent?] Yet following Calvin, he next sheweth, that sometime Righteousnels doth follow after and not precede, instancing in Isaac, which none denieth. For Insants are baptized on the account of their Parents saith, and not their own; and the adult

oft profess the faith which they have not.

Note also here, besides Puram his express decision of the main controversie, how he takes the converted justified and believers for the same ; and the unconverted, unjustified, and Infidels, for the same. Ragerus a little quarrels with Param, and (as many Lutherans do) would make Abrahams example no standing Rule; that the Sacrament begets not the first Grace; [fed non fequipm. in bos Subjetto Circumcifio non habuit virtutem operativam gratia primitus conferenda: ergo in nullo habrit: imo vero aliis gratia divina adhuc destitutis medium effe potuit gratia primitus conferende. To others of that way. But as we distinguish between what God may do by Baptism, and what he hath Instituted it to do; fo the very judgement of these Lutherans and many Papists, who will have Sacraments to confer Grace where it is not, is against the opinion that we now refist. For it is not any lower effect only, but faving Justification or Remission, which these make to be the prefent effect of it.

Dr. Willes in loc. faith [Circumcifion then did not confer upon him that Grace which he had not but did confirm and stablish him in the grace and faith received the Sacraments then non Instituta funt justificandis, sed justificatis, are not Instituted for the which are to be justified, but for them which are already justified. Para.]

Peter Martyr is larger, and makes these words of Paul to be the definition of a Sacrament, to be a Seal of the Righteousness of faith. Much out of them might be cited for the cause in hand, but that I must avoid prolinity. So much shall serve for that Argum.7.

Argum.7.

effes

Argum. 7. We must Baptize none but those that are first professed Disciples of Christ (and their children, who are also Disciples) but none are professed Disciples of Christ that profess not saving faith in Christ; therefore we may not Baptize any that

profess not faving faith in Christ.

The Major is proved from Matth 28.19. Go Disciple me all Nations, batizing them. As for those that say, they are Discipled by baptizing, and not before baptizing.

1. They speak not the sense of that Text.

2. Nor that which is true or rational, if they mean it absolutely as so spoken; else why should one be baptized more then another.

3. But if they mean that by heart-covenant, or Gods Accepance and promise they are Disciples before, but not so compleatly till the covenant be sealed and solemnized, as a souldier is not so signally a souldier till he be listed, nor a King till he be crowned so fully a King, or a man or woman so fully married till it be solemnized in the Congregation; in this sense they say the same that I am proving: Men must be first Disciples by the prosessed consent, before they are declared such by the seals or publike sacramental solemnization.

And that only the profesfors of faving Faith and their Infants are Disciples, may appear by a perusal of the Texts of Scripture that use this word; and it will not only be found that this which I maintain is the ordinary use of the Word (which should make it fo also with us) but that no Text can be cited where any others are called the Disciples of Christ. For the Major and Minor both, observe Piscators Definition of Baptism (on Mat. 28.19.) Baptismus est sacramentum novi Testamenti, quo homines ad Ecclesiam pertinentes ex mandato Christi cultus veri Dei. quieft Pater, Filius & Spiritus Sanfins , per miniftros verbi con-Secrantur, & in file Remissionis peccatorum, & Spe vita aterna confirmantur.] And he proveth this Description per partes : 1. That its a Sacrament. 2. That it belongeth to those that pertain to that Church, and that they only must be baptized qui ecclesiam fuerint ingresse, ac fidemevangelii professe, which he proveth from Mark 16.16, he that believeth and is baptized shall be faved. Vult Ereo (faith he) ut prius conflet de alicuius fide quam baptizetur] Unde Acts 8. Philipp w Evangelifta non prisu baptizare voluit Ennuchum illum Ethiopem quam is professus

effet sidem Chrissi] And by the proof from Mari 16.16. It is apparent that he speaks of saving faith. Then he proves the last part of his description [Postremo per Baptismum homines in side & speconsirmari liquet ex verbis. Qui crediderit & haptizatus survit salvabitur; & sic Petrus, Ad 2.33. respissentes sudaos jubet haptizars in remissionem pe catorum, hoc est, ad consirmandam sidem remissionis peccatorum. Item, Ad. 22.16. Ananias dicit Paulo recens converso, Biptizare & ablue peccata tua, hoc est, Baptizare ad consirmandam sidem remissionis peccatorum, quod

abluta fint peccata tua fanguine Christi.]

Calvin in loc. faith Baptizari jubet Christus eos qui nomen evangelio dederint, feque professi fuerint Discipulos, partim ut illis Baptismus fit vita aterna teffera coram Deo ; partim apud bomines externum fidei fignum. Scimus enim Deum nobis testari Adoptionia [ne gratiam boc figno ; quia nos inferit in corpus filis fui, ut nos in grege [no cenfeat : Ideo & fpirituale nostrum lavacrum, quo nos fibi reconciliat, ut nova justitia illic representatur. Sed quemadmodum gratiam fuam. Deus boc figillo nobis confirmat, ita quicunque le ad Baptismum offerunt, vicisim, quafi data syngrapha, obstringunt fuam fidem. And after verum quia docere prius jubet Chriflus quam baptizare & tantum credentes ad Baptismum vult recipi videtur non rite administrari baptismus, ni fi fides precesserit. Oa this pretence he shews that the Anabaptists oppose Infant-Baptilm: To which he answers not by receding from what is said before but by flewing that eos qui fide in ecclesiam Dei ingresse funt, videmus cum sua sobole censeri in Christi membris, & in salutis ba. reditatem simu! vocari. Nec vero separatur hoc modo Baptismus à fide vel doctrina; quia licet pueri infantes nondam per atasem fide percipiant Dei gratiam, Deus tamen eorum parentes compellans ip-Tos etiam complection.] So that it is Calvins judgement, that this very Text which is the most notable Copy of the Apostolical commission for the Baptizing of the discipled Nations, doth appoint that faving faith be professed, before men be baptized; and he makes these to be the Disciples with their Infants; and that it. is Reconciliation, Adoption, and the Inheritance of falvation that are fealed up to Parents and children by Baptifm.

Paraus in loc. faith [Cum Baptismus sit signum faderis tellificans baptizatos recipi a Deo in gratiam, hand dubie Pater, filius of firitus sanctus sums unus verus Dons, baptizates in gratium of sadus recipiens. And he expoundeth this from Mar. 16. 16. 16. Thewing that as the order is credere of baptizari; so that this is a true saving faith. Est antemoredere Evangelio non solum assentiri doctrina quod vera sit, sed siducia certa sibi applicare promissionem gratia; nos recipi in gratium: nobis remissa esse proper Christum. Commendat vero nobis sidem of baptismum duabus rationibus: nna ab utili: salvabitur, h. e. vitam aternam consquetur. For my own part, I have before entered my dissent to such descriptions of justifying saith as make it to be a Believing that our sins are pardoned; but yet I agree with him and the rest in the main that it must be an Act of the will (embracing or accepting an offered Christ) as well as of the understanding, and that the Prosession of it must go before Baptism.

But I shall further prove the Minor from some other Texts of Scripture, via. that they are not Christs Disciples that Profess

not faving faith (or are not the Infants of fuch.)

Luke 14.26,27,33. If any man come to me and hate not his Father and Mother, and Wife and Children, and Brothers and Sifters, yea and his own life also, he cannot be my Disciple : and whosever doth not bear his Cross and come after me, cannot be my Disciple : Whofoever he be of you that for faketh not all that he bath, cannot. be my Disciple. This is spoken of true Disciples in heart (the first fignificatum) by him that knew the heart: From whence I argue thus, (If none are Christs Disciples in heart, nor can be, but those that value him above all, and will for fake all for him if he require it: then none can be his Disciples by external Profesfion, but those that Profess to esteem him above all, and to be. willing to forfake all rather then forfake him : But the former is proved by the Text: The confequence is clean in that the world hach hitherto been acquainted but with two forts of Christians, or Disciples of Christ: the one such sincerely in heart; and the other fuch by Profession: and the latter are so called because they profess to be what the other are indeed, and what themfelves are if they fincerely fo profess. And it is the fame thing Profesed which makes a man a Professed Christian, which. being found in the beart doth make a man a hearty Christian. Of these two forts of Disciples & people of God, I spake as plain as I 5 3: could: could fpeak, pag. 4. of the Saints Reft: But Mr. Blake never flicks when he meets with fuch paffages to perfwade the world that they are my felf-contradictions, and that they make for him: as if it were all one to Profess a faving faith, even the Acceptance of Christ, and to Profess a faith short of saving. But I perceive by this how he is like to use other Authors that cannot speak for themselves, that would perswade men that I speak for him, even where I expressly speak for the same cause which I now maintain

against him.

John 13.35. By this shall all men know that ye are my Disciples, if ye love one another. Here Christ giveth a certain badg by which his true Disciples may be known. If only those that love one another, are true Disciples in heart; then only those that Profess to love one another, are Disciples by Profession: But, &c. And that this Love is a special Grace, and Inseparable concomitant of saving faith, is manifest in that [By this we know that we are translated from death to life, because We love the Brethren, I Joh. 3.14. Joh. 8.31. If ye continue in my word, then are ye (that is, you will approve your selves) my Disciples indeed I for only those are Christs Disciples indeed, as to the heart, that have the Resolution of perseverance (and those only his Practical conquering Disciples who actually persevere) then only those are his Professed Disciples that Profess a Resolution to persevere. But; &c. Ergo, &c.

All this that I have said, is no more then we have ever practised, when in Baptism we renounced the World, Flesh, and Devil, and promised to sight under Christs Banner, to our lives end. Saith Piscator on John 13.35, Si pro Christianis, id est, Christs discipulie haberi volumes, oportet ut nos mutuo quam ardentis-

fime diligamus, &c.

Object. Joh 6. 0,61,66. Those are called his Disciples that were offended at his word and went back. Answ. I. That's none of our question, whether Professed Disciples may not forsake Christ: we easily acknowledge it: But let it be proved that these did not before Profess a saving faith. 2. This makes as much against the Opponent as me: for it was the very want of a Dogmatical faith that they here manifested; being offended that Christ should tell them that they must eat his steff.

Obj.

whether there be a boly Ghost or not a few. If they had not heard, then it was not an agricle of necessity to their Justification. They had been baptized, and professed that faith which was saving when John baptized. 2. This is spoken only of that

extraordinary gift of the Holy Ghoft.

Obj. Any one is a Disciple that is willing to learn of Chriff. Answ. No such matter: In an improper sence you may so call them, but not in Scripture fense; where I. A Difciple and a Christian are all one, Acts 11. 26. But every one that is willing to learn of Christ is not a Christian therefore not a disciple.2. A Disciple of Christ is one that will take him for the great Prophet of the Church (which whofoever heareth not shall be out off from Gods prople) and will learn of him as of the Chrift. But fo wil not all that will learn of him: for a man that taketh Christ but for a common wife man as Socrates or Plato, may be willing to learn of him : and fo may be his Disciple in another sense, but not in the Christian fense, as a Christian. 3. He that is fincerely a Disciple of Christ in heart, doth take him for one that by redemption also hath Propitiated the offended Majesty, and as King bath authority to rule him; and submitteth to him in his whole office as he is the Chrift : For he cannot be truly a Christian that taketh not Christ as Christ, and believeth not in him in all that is effential to his office, and fo to the object of our faith. As herhar believeth that Christ is God only, or Man only, is no Christian, so he that believeth in him as a Teacher only; for that is no more then to believe in him as in Mofes or Elias: 4. He that is fincerely a Difciple in heart . must take Christ for his only Teacher in the way to everlasting life, renouncing all other except as they fland under him ; and must be willing to be taught and guided by him in all things : therefore he that is a professed Disciple, must profess all this: And that is to profess faving Faith. For without faving staith no man can so believe in him, or be heartily willing to be taught by him.

The leffons that they are to learn of him are felf denial, and the contempt of this world, and the love of one another, and to be meek and lowly in heart that they may find reft to their fouls, Mat. 11. 27,28. And these he proclaimeth when he inviteth men to his school. But no ungodly man is willing to learn any of these; and therefore unwilling are they to be his Disciples.

Argum. 8. We ought not to baptize those persons (or their Infants as theirs) who are visible members of the Kingdom of the Devil (and his children) or that do not so much as prosess their forsaking of the child-hood and Kingdom of the devil.

But such are all that profits not a faving faith; Ergo.

The Major is proved thus. If we must Baptize none but for present admission into the Kiugdom of Christ, then we must baptize none but those that profess a present departure from the Kingdom of the devil. But the former is true: therefore so is the latter. The Antecedent is granted by those that I have to do with. The reason of the consequence is evident, in that all the world is divided into these two Kingdoms, and they are so opposite that there is no passing into one but from the other.

The Minor of the first Argument I prove thus. All they are visibly in the Kingdom of the Devil, or not so much as by Profession removed out of it. who Profess not a removal from that condition in which the wrath of God abideth on them, and they are excluded by the Gospel from everlasting life, But such are all that profess not a justifying faith. Therefore I express the Major two waies disjunctively, left any should run to instances of men that are converted & have not yet had a cal or opportunity to profess it. If fuch are not visibly in the Kingdom of the Devil, at least they are not visibly out of it. The Major is proved, in that it is the condition of the covenant of grace performed that differenceth the members of Christs Kingdom from Satans: and so it is that condition profest to be performed that visibly differenceth them before men. It is the promife of grace that bringeth them out of Satans Kingdom: ther efore it is only done invisibly to those that profess the performance of the condition. Moreover to be out of Satans Kingdom vifibly, is to be vifibly from under his Government; but those that profess not saving faith are not vifiby from under his Government. Lattly to be vifibly out of Satans Kingdom, is to be visibly freed from his power as the Executioner Executioner of Gods eternal vengeance: But so are none that

profess not faving faith.

The Minor is proved from John 3, 36. He that believest on the Son, buth everlassing life; and he that believest not the Son, (or obeyeth not) shall not fee life; but the wrath of God abideth on him; where it is plain.

3. That the unbelief spoken of, is that which is opposed to saving faith, even so that faith which hath here the promise of everlasting life.

2. And that this leaves them visi-

bly under the wrath of God.

So in Mar. 16. 16. compared with Mat. 28, 19. In the later Christ bids them make him Disciples; and in the former be describeth those that are such, and those that remain ftill in the Kingdom of Satan [He that blieveth and is Baptized foul be faved, and he that believeth not fhall be damned Here it is evident that the unbelief threatned is that which is contrary to (and even the privation of) the faith that Salvation is exprelly promifed to : and that all that profess not this faving fa th, are not fo much as professedly escaped a state of Damnation: and that this is the differencing Character of Christs Disciples to be baptized (of which yet more afterward), fo Alls 26. 18. It is the opening of mens eyes, and the turning them from darkness to light, and the power of Satan to God, that they may receive Remiffion of fins, &c. Which is the true flate of them that are Christians in heart : and the Profession of this that proveth them professed Christians: and they that do not profess to be thus enlightned and converted, do not profess to be brought from under the power of Satan; for that is here made the terminus à quo.

So Col. 1.13. Who hat b delivered us from the power of darkness, and translated us into the Kingdom of his dear Son.] Here the palfing into the Kingdom of Christ is by passing from the Kingdom of darkness, so that he is not Cordially in one that is Cordially in the other; and consequently he is not by Profession in the one, who is not by Profession past from the other: He that professet not such a faith as proveth men in Christs Kingdom, profeseth not so much as may prove him out of Satans. And expression it is said, 1 John 3. 8 10. He that committeeth sin, is of the Devil. In this the children of God are manifested the Children of the Devil; he that doth not righteou sness not of God, &c.] ! hele passages will

be further touched when we come to the Argument from the true

visble Church.

Aroum. o. If it be the appointed use of all Christian Baptism to solemnize our marriage with Christ, or to seal or confirm our union with him, or ingraffing into him then must we baptize none that profess not justifying faith. (Because this is necessarily prerequifite, and no others can protend to union. marriage or ingraffing into Chrift) But the Antecedent is true. Both Antecedent and consequence are evident in Gal. 3. 27. 28. 20. For as many of you as have been baptized into Christ, have put on Christ-Te are all one in Christ Iefus. And if ye be Chr ft sthen are re A brahams feed, and beirs according to promife. Here I. We fee that it is not an accidental or separable thing for baptism to be our visible entrance into Christ, our putting him on, our admittance (by solemnization) into the state of Gods Children. and heirs acording to promise I For this is affirmed of all he baptized with true Christian Baptism; If we be truely bap. tized we are baptized into Chrift. If we we are baptized into Christ, then are we Christ's, and have put on Christ, and are all one in Christ, and are Abrahams feed, and heirs according to promise. If any object that the Apostle speaks this but of some of them, even of the Regenerate, because he saith [as many of you I answer, it is manifest that he speaks of all, I. Because it was all of them that were baptized into Chrift. 2. He expresty faith as much in the next foregoing words | verf. 26. For ye are all the Children of God by faith in Chr. A Ichus. To which the words following are annexed as the proof. For as many of you as have been baptized into Christ have put on Christ. IT he assumption is implied But you have all bin baptized into Christ I therefore ve have all put on Chrift, and so in him are all the Children of God. 2. Note that they are the special gifts of faving grace that are here ascribed to all the Baptized, 3. Note also that all this is faid and proved to be by faith. 4. Note also that it is expresly said to be a sustifying faith: before vers 24. [That we me might be juffifyed by faith.

Indeed this Text affordeth us divers Arguments. 1. The Apostle supposeth all the Baptized to prosess a justifying faith, among the Galathians: therefore so must we suppose of others.

and expect that they do it. The Antecedent is proved from verf.

24, 25. and 27. compared.

2. All the Baptized are faid to have put on Chrift, therefore they are supposed to profes that faith by which Christ is put on: But that is only justifying faith, 3. All that are duly Baptized are baptized into Christ: therefore they are supposed to profess that faith by which men are united or ingraffed into Christ; but that is only justifying faith. But the rest of the Arguments here will be further touched on anon.

Mr. Blake faith p.152. Whether all union with Christ imply Regeneration, let John 15. 2. be consulted, where un union with Christ is clearly beld out: Tet Mr. Baxter brings that text among, others to prove thee there are some faints that shall never be faved Anfw. 1. But I told you that by Saints I meant only those that profess an Acceptance of Christ, and not your Saints that only profess a lower faith. In this you do by me as you use. I. Union with Christ in the primary and proper sense is proper to the found believer; or else no Title or benefit on earth is proper to him. But as those are believers in profession that are not so in heart, so those are united to or ingrassed into the Church, and fo to Christ, by an outward Profession, who are not so in heart. And this is called a Union, because they profess that inward Union which they have not, which is the famoline signification. Whether these be only equivocally said to be united to Christ, we shall enquire in season. But tell me where any man was ever faid in scripture to be united to Christ without saving faith or the Profession of it? 3. I suppose you know how many of our Divines do expound Iohn 15, of a faving Union, and take the cauti. ons about unfruitfulnels and Apoltacy to be de rebus nunquam futuris, purposely given that they might not be future : But this I flick not on.

Next he citeth Mr. Cobbet, Mr. Hudfon, and Mr. Ames, to ford faith that thew that * Christ is the head of the visible Church, and hath Scripture nomany unfruitful members &c. Anfw. As pertinent as most Cita- where calleth tions that I there have met with, that is, utterly impertinent. It's Christ the yielded that as they have a Profession of faving faith, so by profession they are members of the visible Church. But prove if you as such, as is

* Mr. Rutheread of the vifible Church can after cited.

can that ever any are such visible members, but the professors of

a faving faith, and their Children.

I conclude then that Christ hath appointed no Baptism but what is for a visible marriage of the soul to himself (as the Proteflants ordinarily confess) therefore he hath appointed no Bap. tilm but for those that profess to take Jesus Christ for their Hulband, and to give up themselves to him as his Espouse. But this is a Profession of Justifying faith. For heartily to take Christ for our Head and Husband, is true faving faith, and proper to his own Regenerate people, if any thing in the world be for And no man can profess to be married to Christ that doth no: profess to take him for a Husband. Therefore for my part, I never intend to baptize any without profession of faving faith. As for Mr. Blakes answer that we are oftener faid here to be esponsed to Christ, then married I think that this and many hundred fuch paffages, do need no answer : But yet I shall fay, 1. Either will serve my turn. No unregenerate man is truly espoused to Christ. the whole Church in one, be folemnly to be married to Christ at judgement, that is, presented perfect, justified aud glorified; yet that particular believers are married to Chrift here, I am resolved by Gods assistance to believe while I believe I/a. 54. 5. Epb. 5. and many other Texts of scripture.

Arg. 10. If Paul account all the Baptized, Saints, or santified men, dead with Christ and risen with him, such as have put on Christ, sons of God by Adoption, Abraham seed, Heirs according to promise, and justified, then did they all prosess a true justifying saith. But the Antecedent is certain, ergo so is the consequent.

The Antecedent Mr. Blake confesseth. And I shall prove it by parts. The consequence is that which lieth chiefly on me to

prove; and I shall do both together.

The Apostle in the beginning of his Epistle to the Corintbians and in may other places calls the whole Church Saints, I Cor 6.

11. He saith to them, [But ye are washed, ye are sanstified, &c.,] That part of the Antecedent then is certain. The consequence I prove thus. There are none called Saints in all the new Testament, but only such as were in beart Devoted to Christ by a saving saith, or Prosessed so much: therefore the word Saints in this case must signific only such. If any will prove a third fort

of Saints, vize fuch as profess a faith not faving, they must do

that which I never yet faw done.

2. The first and most famous signification of the word Saints or Sandified in the new Testament, is only of them that are in heart devoted to Christ by true faith: therefore the borrowed or Analogical, or less proper signification (call it what you list) must be of that which hath the likeness or appearance of this; and that is only the profession of it, and not the profession of

another thing.

3. Let us peruse the texts, and see whether it be not a special Saint-ship which Paul ascribeth to these, and therefore as to appearance and Profession, they had! Cor. 6. II. [such were some of jour, but ye are washed, ye are said sided, ye are justified in the name of the Lord fesus and by the spirit of our God and that sanctissication which is joy ned with justification, which is wrought by the spirit of God cleaning men from their former reigning sins, which else would have kept them out of the Kingdom of God, and which was in them that must judge Angels. ver. 3. was a special saving sanctification. But such did this seem to Paul which he speaketh of, as is express in the Text: therefore there must needs be at least a Profession of this.

And because Mr. Blake tells me pag. 149, how well I know that he hath proved his affertion, I shall peruse all those Texts which he citeth to that end, in his Book of the Covenants, pag. 207.208. And first we must observe that the persons that he there himself speaketh of, are [Vifible Profe fors] finct from the [Elett and Regenerate,] yea from those that [are really Saints, and fall be for heaven :] And he calleth them men Separate for God and Dedicated to bim. But this is unedifying flip. pery dealing, to confound two diffinct causes together, that is professedly Dedicated to God, is a Professor of faving Faith. He that is really and heartily Dedicated to God, shall certainly be faved. Here Mr. Blake pleadeth the cause that I do maintain, and not that which he hath undertaken against me and the common truth. . I confess as well as he, that Profession maketh Saints visible, or by profession, as hearty Dedication to God by faith maketh real or heart-Saints. But how angry is he himself afterwards at this diffinction of [Real and Professed Saints,

Saints] as if that none but the infliffed were real Saints. But what is all this to a Saint-ship confishing in the Profession of a faith short of that which is Justifying? I shall take these last to be Mr. Blake's Saints, and no Scripture Saints, (I mean Saints of his denomination.) till he have better proved that ever Scripture fo calleth them. The Texts cited by him are thefe : Frft, Pfal. 16. 3. [Saints on earth.] And I yield to him that there are Saints on earth. Then I Cor. 16. 1. & Heb. 16. 10. where we read of [Collections for the Saints,] and [Administration to the Saines By these (I doubt not) but he may prove that more than the heart-Saints are called Saints : but that is because they profess and feem to be heart aints. These Texts are far from proving that there are any Saints that profess not saving sandity: I shall anon tell Mr. Blake who they were that Calvin and other Protestants do expound the word [Saints] of, in such Paffages as these; though he hath already told us, that he abborreth The Doctrinewhich they maintain.

But this is a Practical case that Mr. Blake hath here put us upon; the Communion of Saints doth not only consist in Conjunction in God's Worship, but also in mutual relief, and free communication of outward things, as the Text which he here citeth doth declare. Those therefore that are of his mind must communicate as well to the Professors of a common Faith, as of a laving Faith. But hear who they be that Parens supposeth Paul to mean [in loc. Docemur vero ad unvarian functionum quam credimus, etiam huc pertinere, un necessitations fratrum mutuo tangamur, & pro virili succurramus prompte & fideliter; sumus enim unius Corporis membra, & C. Nam Fidei & charitatis unitas omnes in Christo Capite conjungit] It is then the Members of Christ united in him and joyned in Faith and Love: And those

that Profess to be fuch, are so to us.

Acts 26. 10. Acts 9.2. [When Paul finit up many of the Saints in prison, and did much evil against them, he knew no other way of distinction than an outward Profession, &c. faith Mr Blake.

Answ. Nor do we know means hearts; nor think that Paul knew them. But the Question is, What they professed? Whether faving Sanctity or a common Sanctity and Faith short of it?

He addeth, We read of Churches of the Saints, 1 Cor. 14.33.

and they were taken in to be Church-Members at from at they made profession, at they ceased to be Jews or Pagans, and sook them to the way of Cristianity, as we see Ad. a. Ad. 8.12, 13, 38. Ans. 1. They renounced the way of ungodiness and wickedness in general by a Profession of repentance, as well as the way of Paganism and Judaiism, in particular. There were no Christians that Professed not Repentance towards God; from dead works. 2. We believe that there were Churchs of the Saints; and therefore that none should be of the Church that Profess not to be true Saints. But prove if you can that there was ever either Church or Church-member called Saints in Scripture, that had no either special Sanctiny or a Profession of it. You say nothing to prove that any were called Saints upon the Profession of a Faith short of saving Faith.

Emphaticum est (saith Calvin in loc.) quad exprimit sauttorum acsi Ecclesias rite compositus à sinistra nota subduceret. Of which see him fully on 1 Cor. 1.2. And as for those Atts 8. you cannot prove that any of them were either called Saints or Baptized without a Profession of a Justifying faith: as shall further

be shewed afterward.

M. Blake addeth The Epifles wrote to particular vifible Churches are inscribed to Saints; among which, what some are read both the Epiftles to the Corinthians ; yea , what almost all are in some Churches, read the Epiftle to the Church of Sardis. Answ. 1. No man in any of these Churches is called a Saint upon the Profession of any lower kind of faith, but only on the presence or profession of savingsaith.2. I have not hearda proof that the worst of these Churches had many members, (if any) that were impenitent and obstin te in any error or fin after admonition, and fo that were visibly destitute of the saving Sanctity which they did Profes. 3. If such there were, the Churches are commanded to cast them out, and then they will be no longer numbred with the Saints. 4. The Apostles may well call the whole Sociery Saints, when part are really fo in heart. and the reft Profels it. We commonly tell both Papifts and Separatiffs, that the Scripture thus denominateth the whole from the better part; as a field is called a Corn-field, though theree be more Tares then Corn; and y et you will not call the Tares Corn; No No more will I call the ungodly Saints, when I know them, though I will call the Church Saints where they are, and them, while they Profess themselves Saints, and I know not but they are so. 5. If you can with patience but read what Clavin saith on 1 Cor. 1, 2, and Peter Martyr (to name no more now) you will see that Doctrine which you abhor maintained by the Prote-stants and in what current it is that your opinion floweth.

Mr. Blake adds. The Apost to tells we of the faith once delivered to the Saints: Jude 3. the doltrine of Faith we is agreed on all hands, all that profess that Doctrine are Saints. Answ. All that cordially entertain that Doctrine are Saints in Heart; All that profess to to entertain it are Saints by Profession. (while that Profession hath any validity.) But all that barely profess to affent to the truth of that Doctrine, and no more, (unless as that As-

fent may imply the Consent of the Will) are not Saints.

But let us peruse some other Texts besides these that Mr. Blake eiteth. The Congregations of the Saints are mentioned in the Old Testament, as Pfal. 89 5, 7, and 149 1. But what Saints these were, may appear by the Promises made to them. Pf. 149. 5.9, 4 & 16.3, & 37. 18. & 97.10 & 132.9, 16. & 145 10. The Children of Israel, a people neer unto him are called Saints, Pfal. 148 14, but it is because they are a part of them, his people in heart, and the rest prosess themselves to be his People in a saving sense. And if there were any that did not so, he was not an Israelite by Religion, nor to be of that Common wealth, but to be cut off from his People.

Acts 9.13. The Saints at fermialem that Paul persecuted, were such as not only professed saving Faith, but also had the witness of Martyrdom and Persecutions to testifie their Sincerity. They that continued stedfassly in the Apostles Doctrine and Fellowship, and breaking bread, and prayers, having all things common, selling their possessions and goods, and parting them to all men as every man had need, praising God &c. did profess more then a Faith and Repentance short of that by which we are saved: But so didthe Church at ferusalem, Ast. 2.41, 42. to the end; yea, the multipule of them that Believed were of one heart, & one soul, and great grace was upon them all, &c. Asts 4.32. to 36. so that we may see what Saints the Church at ferusalem were. And

if all were not fuch, we see evidently that the whole was deno-

The Church of Rome were all called Saints, Rom. 1:7: Prue: But what was meant by that word, and what Saints did they appear to Paul by their Profession to be; Even such as were beloved of God, whose Faith was spoken of throughout the world, that were dead to sin, but alive to God, that had obeyed from the heart that form of Dollrine delivered to them, and being made free from sin became the servants of Righteonsness and of God, having their fruit to boliness, and the end everlasting tife, Rom. 1.7,8, and 6 11, 14,17,18,21. Whose obedience was some abroad to all men. Rom. 16.10. Here is more then the Profession of a common Faith.

The Corinthians are called Saints; True: But what is meant by Saints ? fuch as [called on the name of the Lord lefus Christ. baving much of his grace, enriched by him in all things, coming bebind in no Gift, waiting for the coming of our Lord Isfu Christ, who shall confirm them to the end, that they may be blamelefs at his coming, 1 Cor. 1.2. to ver. 10. all was theirs, 1 Gor 3,22,23. They were such Saints as were washed, and santified, and justified in the name of the Lord lefus, and by the Spirit of God; and fuch as were to indge the World, and the Angels, Chap. 6. 3, 11. delivered from that unrighteousness that would have kept from Heaven, ver. 9. 10, II. fuch as had no temptation but what was common to man, whom the faithful Gad would not suffer to be tempted above their strength, &c. Chap. 10.13. fuch as were not fo much as to ear with the notorionfly micked, Chap. 5 11. and therefore doubtlefs Profesfed Godliness themselves; in whom godly forrow bad wrought carefulnefs, clearing of themselves, zeal, &c. 2 Cor. 7. 11. in whom the Apostle had confidence in all things, ver. 16.

Objest. But Paul faith, they were carnal, and taxeth them with

fome grofs Errors and Sins.

Answ. 1. So are all the Regenerate carnal in part, and guilty of too many fins: And it is not Impenitency after admonition that he chargeth them with. Their fin was no worse to our eye than David's or Solomon's.

2. If any were so bad as to be notoriously ungodly, those are not of that number whom he calleth Suints; as they are not of them that have the following Descriptions of Saints U which

which I have cited p but only were among them, but not of them.

The Galathians I find not called Saints; but to call them a Church of Christ, or Believers, is Equipollent. And what Saints were they? Why they were [all the Sons of God by Faish in Christ Tesis, having been haptized into Christ, and pat him on, and were all one in him, and were Abraham's seed, and heirs according to the Promise.] Gali 3.26,27,29. And [became they were sons, God sent the Spirit of his Son into their bearts, by which they cryed Abba Father, and therefore were no more servants but sons, and if sons, then beins of God through Christ.]

Object. But Paul was afraid of them, left he bestowed upon

them labour in vaine

Anfw. P. It appeareth by what is faid, that it was not fuch a

fear as made him take them for ungodly.

2. This confirmeth what I maintain; that the Apolles judgement of them proceeded according to the Evidences of probability: He took himself bound to believe their Profession to far as they contradicted it not; and according to the prevalency of their Errors which were against it, he was jealous of their condition: and if they had proceeded to far as to have declared themselves certainly ungodly, Paul would have denominated.

nated them a Church no more

The Church of Ephelos are called Saines, Eph. 1. 1. But what Saints ? Such as were bleffed wirb all firitual ble ffings in headenty places in Christ, chosen before the foundation of the world to be boty and without blemift before him in love, p'edestinated to the adoption of Children by Jesus Christ, according to the good pleasure of bis will, to the praise of the glory of his Grace, wherein he made them accepted in the beloved, in Whom they had redemption through his blood, the remission of fins, and have obtained an Inheritance, being predestinated,&c. Who trusted in Christ, and were fealed with the Holy Spirit of Promife, which is the earnest of their Inheritance: they were such as believed in the Lord Jefus, and loved all the faints, and were quickened, who had been dead in trespasses and fins, & were raised up rogether, and made to fit in heavenly places.] If Mr. Blake, while he abhorreth the name of a Saint or Church equivocally fo called, would not make all words equivocal that in Scripture

Scripture are used to denominate or describe a Church or Saint, we might easily be resolved by such passages as these,

what Paul meaneth by a Church or Saint.

See further Eph. 2. 18. All Saints comprehend what is the breadth. and length & depth & beight; and Christ dwelleth in their hearts by faith, and they rooted and grounded in love | Epb. 3. 17, 18. But Mr. Blakes Saints do none of this therefore they are no Saints in Scripture fense. With this text compare Eph.2. 19. and fee what a Church is and what it is to be fellow-Citizens mich the Saints and of the boushold of God: and Eph. 4. 12. what Saints they were that were to be perfected; and 5 3. what Saints they were that must not fo much as name Covereoufnefs, filshinefs &c. And 3.8. Paul professeth himself less then the least of all Saines: But Paul never did nor would profess himself less then the least of Mr. Blakes Saints, who are not as much as by profession in a state of salvation, nor from under the curse and wrath of God. He that pronounceth them accurred with Anathem a Maranatha, that loved not the Lord fefu & bids grace be mish about that lane him in fincerity, (I Car. 16.22. Enb. 6.24.) would not have pronounced himfelf less than the least of these excommunicate accurfed ones. And were I worthy to be heard, I would advise my Reverend Brother to better confideration before he make fuch accurfed Saints, or Churches, or Believers, at least that are visibly fo: and that he would be cautelous of Canonizing those on whom Paul pronounceth Anathema Maranatha,

To proceed, the Church of Philippi are called Saints; True, but what Saints? such on whom Paul, was [confident that he which had begun a good work in them, would perform it till the day of lesis Christ: to whom it was given on behalf of Christingt only to believe but to suffar for his sake: who alwaiss obeyed in presence & absence: for God wrought in them to will and to do: they only communicated to Paul in giving & receiving: and they were such as bad cause alway to rejoyce. Phil. 1.6, 29, and 2.12, 13, and 4.15, 4.

The Church of the Colosians are called Saints: But what Saints? fuch as had faith in Christ Jesus, and love to all Saints, and had hope laid up for them in heaven; who were made meet to be partakers of the Inheritance of the Saints in Light, being delivered from the power of darkness, and translated into the Kingdom

U 2

of bis dear Son (that is the Church) in whom they bid redemption through his blood, even the forgivene's of fins, being reconcited by the body of his fless through death to be presented boly, and unblameable, and unreprovable in his fight, if they continued in the faith, grounded and setled, and were not moved away from the hope of the Gospel, who cardor and stedfastness of faith in Christ, Paul beheld in the Spiris with joy: Who were buried with Christ in baptism, and risen with him shrough faith; and being before dead, were quickened with him, and had the forgiveness of all trespasses, having put off the body of the sins of the sless; who were dead, and their life was hid with Christ in God, and who shall appear with Christ in Glory when he appeareth, I Col. 1, and 2, and 3.

If it shall be replyed, that Paul spake all this of them in the Judgement of Charity, or denominated the whole from the better part, and the Profession of the rest; I say even so also it is that he calleth them all Saines: the denomination is on the same ground as the description is. I cannot imagine what rea-

fonable evalion can be made from this evidence.

The Theffalonians are confequentially called Saints, in being called a Church of Chrift. And what a Church? and what Saints? fuch as | had the work of Faith, Labour of Love, and patience of Hope in our Lord fefus Christ whose Election Paul knew, who turned to God from Idols, to serve the true and living God and to wait for bis Son from beaven, who delivered them from the wrath to come, & they received the word as the word of God, which effectually worked in them that believed, who followed the Churches in suffering ; who were Pauls joy and glory in the presence of Christ at his coming, whole faith and Charity was fo reported to Paul, that be tells them be liweeb, if they fland fast for God bad not appointed them to wrath, but to obtain falvation by felus Chrift. 1 Theff. 1 & 2. & 3. & 5. They were fuch Saints whom Christ would come at last to be glorified in, and such Believers in whom he will then be admired even because the Gospel was believed among them.] (therefore say not, To believe the Gofpel is a common thing, thore of faving Faith.) 2 Theff. 1. We see then what the Church and Saints at Thefalonica was.

The Hebrews (to whom the Apostle wrote) are called Saints, Heb. 13.24. And he doth not groundlessly call them Saints; for they were such as [were made a gazing-stock by repreaches & afflictions, and became companions of them shat were so well & took joyfully she spoiling of their goods, knowing in themselves that they have in beaven a better and more enduring substance.] vid.ult, Heb. 10.33,34,35. They were such indeed as he saw cause to exhort to perseverance, and warn of the danger of Apostacie (and the best have need of that) But yet [though be so spake, he was personaded better things of them, and such as accompany Jalvation.]

and he gives his reason of it, Heb. 6.0, 10, 11.

And having said so much of the several Churches under the name of Saints, I shall proceed and shew you what they are as Churches, though this will after fall in, in another Argument, because it will be fittest for all to lie together, and then I shall refer you hither, when this afterward falls in. You may see by what is said, what Churches all these were that are already mentioned; and consequently what a Church is in Scripture-sense; not a society of men professing a faith short of justisying; but a society of men professing true saving saith; yea, so far professing it, as to induce the Apostles to denominate them such, as suppossing them such indeed. For as they knew some were such, so did they not know the contrary by any particulars, except those whom they commanded them to cast out, as none of them.

The Apostle Peter writes to the scattered Jews that professed Christianity: And what kind of Christians or Believers did he take them for ? Why, for fuch as were [Elect according to the fore knowledge of God the Father, through fanctification of the Spirit, unto Obedience, and sprinkling of the blood of fefus Chrift.] And Mr. Blake cannot fay that this was a common Election, or common Sanctification, and Obedience, and Sprinkling of Christs blood . For it is added, that God of his abundant mercy had begotten them again to a lively hope, by the resurrection of fesus Christ from the dead, to an Inheritance incorruptible, and undefiled, that fadeth not away, referved in beaven for them, and that they are kept by the power of God through faith unto Salvation, ready to be revealed in the last times, wherein they greatly recoyced, suffering the trial of their precious faith : and [having not feen Christ loved him, and believeing in him rejoyced with joy unspeakunspeakable and full of elery, receiving the end of their faith, the falvation of their souls. If all these people had not, or professed and seemed not to have a faving faith, I know not what words can express a laving faith, nor what persons have such a thing.

The like testimonies the Apostle John gives of them, as may

quickly be feen.

But all the doubt is. Whether the seven reproved Churches in Rev. 2. and 3. were such or not? To which I say, 1. All of them professed the foresaid saving Faith. 2. There is no sin charged on them that was visible and inconsistent with true saving Faith.

1. For the Church of Ephesus, we heard what they were esteemed by Paula little before; and here their grace is mentioned; and the saults expressed are consistent with true grace. 2. The same I say of the Churches of Pergamus and Thyasyra. And for the Nicolaisans and other Hereticks, whom they are blamed for suffering (as the former is commended for having them) they are such as were to becut off from the Church; and while they were in it were not of it: Nor are they any where called Belie-

vers, Saints, Disciples, or Church-members.

But it is the Church of Sardie that Mr. Blake takes foecial notice of. And it is faid of her indeed, that the had a Name to live and was dead. But, I. in that they had a name to live, it feems it was a living faith which they Professed, and not only one short of it. 12. Their death was not a death in reigning fin, fuch as is the death of the unfanctified : But a declining condition, comparatively called death, as the children of God do oft complain of deadness. And therefore its next said, T Be watchful and strengthen the things that remain, that are ready to dre.] And its exprest that their deadness was in that their works were not found perfect before God; that is, that many or most of them had defiled their garments, (with some Heresie or vice) which the rest bad not done. 3. How far this was notorious to others, is of further enquiry. 4. If they had gone on fo far, as by obstinate impenitency after admonition to shew themselves void of faving faith, they had been unchurched, as appeareth by the threatning.

The Church of Philadelphia is so far commended, as that the case is put out of doubt. And the Church of Landices, though

discom-

discommended, hath nothing visible charged upon it inconfistent with fincerity; and the luke-warmness which is charged on them. they are threatned to be spewed out for, and fo to be unchurched. And thus we fee what a Church was, and what Saints were, and what Believers and Disciples were supposed to be by the Apostles and what is the fignification of these words in Scripture :

for they are all of the fame extent.

Mr. Blake faith [He is a believer in Scripture; that is a vifible Of the Cove. Profestor shat puts himfelf in the number of those that expect fat- 206. vation by felus Chrift. Answ. I. A Professor of what? Oftrue faving faith. 2. Not that puts himself among them locally only, for fo may an Infidel ; but that becomes one of them as far as to a Profession of it. And if they expect falvation by Christ. either they profess that faith which falvation is annexed to, or elfe they give God the lye and contradict both Scripture and themselves even in their very Profession : As if they should fav. I look to be faved by Christ, but I will not take bim for my Saviour, nor be laved from fin by him \ And fure fuch a Profession makes no man a Saint Believer or Church-member.

Thus much I have faid to prove that all the Baptized are ac-

counted Saints; and therefore Professed a faving Sanctity.

The second Title which I mentioned follows, (of which I shall be more brief.) All the Baptized are accounted to be dead and rifen with Chrift, even dead to fin, and rifento newness of life; therefore they all profess a faving faith. The proof of this is full in the two Texts already cited, Rom, 6: and

Col.2.11.12.

Rom. 6.3 3 &c. How Shall we that are dead to fin live any longer therein? Know ye not that fo many of us as were baptized into fefus Chrift there bastized into bis death? Therefore we are buried with him by Baptifm into death, that like as Christ Was raifed up from the dead by the glory of the Father, fo we also should walk in newnels of Life. For if we have been planted together into the likenels of his Death, We hall be also in the likeness of his Resurrection. Knowing this , that our old man is crucified with him, that the body of fin might be deftrojed, that bence forth We foutd not ferve fin ; for be that is dead is freed from fin. Now if we be dead with Christ, We believe that We shall also live with him. - Likewise, reckon ye

alfo your felves to be dead indeed unto fin , but alive unto God

through Iefus Christ our Lord.

Here is a full Report of the use of Baptism and the Profession of all that are Baptized, and the state that they are supposed to be in: fo that I cannot speak it plainlier than the words themselves do. Calv.on the Text faith, Extra Controverfiam eft induere nos Christum in Baptismo, & bac lege nos baptizari, ut unum cum ipso fimus. - Imo docet banc mortis focietatem pracipae in Baptifmo spectandam effe. Neque enim ablutio fola illic, fed mortificatio quoque & veteris hominis interitus proponitur : Unde palam fit ex quo recipimur in Christi gratiam, mortis ejus efficaciam statim emergere. Porro quid valeat ha: cum morte Christi focietas continuo fequitur; ut scilicet nobus emortui fi amus novi homines : Nam a mortus Societate transitum merito facit ad vite participationem : quia bec duo inter fe individuo nexu cobarent veterem hominem (brifti morte aboleri, ut ejus resurrectio justitiam instauret, nosque efficiat novas creaturas. - Hac autemest Doctrina ; Quod Mors Christis efficax eft ad nequitiam carnis nofira extinguendam ac profligandam: Resurrectio vero ad suscitandam melioris nature novitatem: quodque per Baptismum in istius gratia participationem cooptamur. - In summa ; Qualis fit Baptismi rite suscepti veritas docet. So Col.2. 11.12. which I shall not flay to recite, because it is to the same purpose and before cited.

The third Title mentioned in the Argument, is this: All that are Baptized have Professedly put on Christ: therefore they have prosessed save professed saving Faith. The Antecedent is expressed Gal. 3.27. [For as many as have been baptized into Christ, have put on Christ.] The Consequence is proved, in that, to put on Christ heartily, is, to be made true partakers of him, and living members of him: therefore to Profess this is inseparable from the Profession of saving Faith; yea, by that faith is he truly put on. Putting on (brist is the same with Putting on the New man, which after God is created in Righteousness and true holiness, being renewed in the spirit of our minds. Ephel. 4. 20, 21, 22, 23, 24. Col. 3.10. It is pasting on the New man which is renewed in knowledge according to the Image of him that created him.] So that this is no common work, if any be proper to the saved. And putting on the Lord Issue Christ, is put for the state of Sanctity.

in opposition to a fleshly Life, Rom. 13.13,14, faith Calvin on this Text Induere Christum bic fignificat virtute Spiritus eius undique nos muniri, qua idonei ad omnes Sanctitutis partes reddawur : fic enim inftauratur in nobis imago Dei qua unicum est anima ornamentum. Respicit enim Paulus ad vocationis nostra finem. quia Deus nos adoptans, in corpus unigeniti filii fui inferit, & quidem bac lege, ut nos abdicantes priore vita, fiamus in ipfo novi bomines. Quare etiam alibi fideles dicit Chriftum inquere in baptifmum, Gal. 3.27.] and upon Galat. 3.27. he faith [Quum dicit, Christum induife, intelligis Christo fic effe infitos, ut coram Deo nomen ac personam Christi gerant, ac in ipso magis quam in seipsis censeantur. And he comes to the objection, How all that are baptized can be faid to put on Chrift, when Baptism is not effectual with all? And he answereth in sum, That to Hypocrites it is uneffectual, qui nudis signis superbiunt. But then he faith, that the Apostle speaking of these [non respicit Dei institutionem, sed impiorum corruptelam. (But doubtless it is Gods institution that we must look to for direction in our administration.) Quam autem fideles alloquitur, qui rite utuntur, illa tunc conjungit cum sua veritate; quam figurant. Quare ? neque enim fallacem Pompam oftentat in Sacramentis, sed qua externa Ceremonia figurat, exhibit simulreipsa. Hine fit, ut veritas, seeundum Dei institutum, conjuncta fit cum fignit. To the fame purpose fay other Protestants.

The next Title mentioned in the Argument was, Sons of God. All that are Baptized are the visible or effected Sons of God by faith in Christ: therefore they all profess that justifying

faith to which the real or special Son-ship is promised.

The Antecedent is experified in Gal. 3.16,17. [For ye are all the Sons of God by Faith in Christ Jesus;] which he proveth in the next words, [For as many as have been haptized into Christ, have put on Christ.] What Sons of God are in Scripture sense, may be seen Joh. 1.12. Rom 8.14,19. Phil. 2.15.1 Joh. 3.1,2. Gal. 4.1,2,5,7. and Rom. 8.17. [If sons, then heirs, heirs of God, and joint heirs with Christ] was a good consequence in Pauls judgement. [In this (faith John) the children of God are manifest from the children of the devil : who sever doth not right consider in not of God, neither he that loveth not his brother, I John 3.10.

therefore Mr. Blake's Saints are not the children of God, but of the Devil. See also Jahn 11. 52. Rom. 8. 16,21.

But Mr. Blake objecteth Rom 9.4. To thom pertained the Adoption and Gomarus his Comment. An/w. 1. Gomarus faith not, that any were in either fense sons of God, without a Profession of faving Faith. 2. It was not after their unchurching for unbelief, that the Adoption is faid to pertain to them, but before: and then let Mr. Blake prove if he can, that any Ifraelites were adopted without profession of that Faith which was then faving. I doubt not to prove the contrary anon. And 3. If he could prove that such there were among the Ifraelices, yet he will never prove that they are called Sons though the Nation were, because the denomination was principally from the true Sons, and next from the professed ones, but never from or to them that professed only a common faith. None are

visibly Sons, that be not visibly true Believers.

The next litle mentioned in the Argument is Abraham's Soed All that are baptized, are called Abraham Seed, Gal. 3. 17, 18, 19. therefore they all profess a justifying Faith. The Consequence is proved, in that none are Abraham's Seed in Scripture Gospel sense, but those cordially that are true Believ. ers, and those appearingly that profess true Faith. This is proved Ram. 9. 4.6.7.8. Rom. 4. II. | that he might be the Father of all them that believe, that Righteousness might be imputed to them alfor This therefore is a justifying faith; and the priviledge of the Justified that is here mentioned Its added ver. 12,13. And the Father of Circumcifion to them Who are not of the Circumcifion, but also walk in the steps of the faith of our Father Abraham yet uncircmucifed: for the pramife that he should be heir of the World was not to Abraham or his feed by the law, but by the righteon ness of faith. -Therefore it is of faith ibat it might be by grace, to the end the prom fo might be fure to all the feed - even to that alfo which is of the faith of Abraham, the Father of us all.

So Gal. 3. 6.7.8.9. Even as Abraham believed God, and it was accounted to him for righteon nels: Know ye therefore that they which are of faith, she same are the children of Abraham : and the Scripture fore-feeing that God would justifie the beathen by faith preached before the Goffel to Abraham: in thee shall all Nations be

ble fed:

blessed. So then, they which be of Faith are blessed with faithful A-braham.] So ver. 14. 16. [That the blessing of Abraham might come on the Gentiles, through fessu Christ, that we might receive the Promise of the Spirit through faith. Now to Abraham and his seed were the Promises made: be saith not, and to seeds as of many, but as of one; And to thy seed, which is Christ: and so to those that are in him.

It is hence most undeniable, That all Abrahams true Seed are Justified and have a Justifying faith; and all his Profesting seed

do Profess this faith.

The next Title mentioned in the Argument is, [Heirs according to the Promise.] All the Baptized were Heirs according to the Promise: None that Profess not a Justifying faith are Heirs according to the Promise (either really or appearingly;) therefore none that Profess not a Justifying faith (or their children) should be baptized.

The Major is expressed in Gal. 3.17,18,10.

The Minor (of which is all the doubt) is proved from Rom. 8 17. where there is an express concatenation of children, beirs of God, co-heirs with Christ, that suffering with him shall be glorified with him Gal. 4. 1, 6, 7. The heir is Lord of all, and a Son, & therefore hath the spirit of the Son, by which they cry Abba Father.

So Tit. 3.5,6,7. [According to his mercy be saved us by the Washing of Regeneration, and renewing of the Holy Ghost, which he shed on su, &c. that being justified by his Grace, we should be made heirs according to the hope of eternal Life.] The heirs then are Regenerate, Justified, and have the hope of eternal Life. So Eph. 3. 6. The Gentiles being made fellow-heirs, and of the same body, are partakers of the Promise in Christ by the Gospel, even the unsearchable

riches of Chrift.

Heb. 6.17. The heirs of Promise have their salvation confirmed by Gods Oath. And Heb. 1.14. They are all called the Heirs of salvation. And Heb. 1.16.9. It is true Justified Believers that have that Title. And fam. 25. [they are called Heirs of the Promised Kingdoms.] And 1 Pet. 3.7. they are called [Co-beirs of the same Grace of Life.] So that to be Heirs in the first and proper notion, is to be Sons that have Title to the Inheritance of Glory: and therefore to be Heirs in the second Analogical notion, for I will

not yet anger Mr. Blake with the term Equipocal) is to be fuch as feem such, by Profession of that faith which hath the promise of that Glory: But the Professors of any other faith are none of them.

The last Title that I mentioned in the Argument was [Justified]

Paul calleth all the Baptized Church of Corinth fastified:

None that profess not a Justifying faith are called Justified;

therefore none such should be Baptized.

The Major I proved to Mr. Blake out of I Cor. 6. 11. Te are washed, ye are sanctified, ye are justified in the name of the Lord Tefus, and by the Spirit of our God. | Mr. Blake doth not at all deny the Major or the fense of the Text alledged to prove it. But darkly in generals Intimateth a denial of the Minor, filently passing over that particular Title [Instified,] as if he durst not be seen to take notice of it. I confess, its sad that good men should be so unfaithfull to the Truth, which is so precious and is not their own, and which they should'do nothing againft; but all they can for it. But in general he faith, pag. 152. Of Sacrament, T Other phrases are there brought, or Titles as proper to the Regenerate, which are Well known in Scripsure, to be applyed to such as have Apostatized, and are brought by Arminians to prove falling away, and are consured by their Adversaries.] Answ. Those other Titles which I proved to be given to the generality of the Baptized, were no other than what we ascribe to them , I to be Heirs, and Juftified, quickened and have all trespasses forgiven them, and to be saved. And if indeed these Titles be so promiscuously used, it will be harder to understand Scripture, than Interpreters have hitherto thought. Why did not Mr. Blake shew but one Text (for this one in hand) where any are faid to be Justified upon a faith short of Justifying? I think he was loath to name this Title, left he should have seemed to contradict himself in the terms, or be put to the fearthing out for a diftinction of Justification, which we have not yet heard of; that he may tell us in what fense the unregenerate are Justified. If he should fay, it is a conditional Juftification, fo Infidels are juftified without any faith at all : but that is no Justification, because not actual. Mr. Hudsons words and Ames (which he annexeth) mention not Justification,

much

much less that any not Professing Justifying faith are Justified.

And here I must needs again say, I know no man that hath made Scripture terms so Equivocal as Mr. Blake hath done, while he pretendeth to abhor it. Two senses of the word [santified, Believers, Disciples, &c.] we yield him, viz. as they signifie those that are such in Heart, and those that Prosess to be such in heart. But these will not serve his turn, but he must moreover have a third sort, even such as only Prosess another faith short of Justifying? yea and a faith which is specificially distinct from Justifying saith, yea and that by a Physical specification (if he will be understood, for he falls upon me for making but a Gradual difference, who yet ever affirmed a Moral Specifick difference.) So that we have not onely many sorts of Santisseation, Faith, &c. but also of Justification too. Whether we shall have as many Salvations, and as many Heavens or not, in his sense, I yet find him not express.

But I would know why he doth so usually say that [a faith short of justifying ensitleth to Batism: and Disciples, Saints, &c. are titles that belong to more then the justified. If indeed he take his own short saint to be really justifying, and his own new made Saints to be really justified; Doth not his own ordinary appropriating the Titles of Regenerate and justified to (I know not how to call them; for he hath lest me no one proper name for them that I can remember,)—to those that are the Heirs of Glory, shew plainly that in the primary signification they speak only of such, even in his own apprehension: and that therefore the words simply expressed significant other; bare Professor of justifying faith being but seemingly. Analogically, seemadum quid,—fuch; and his Professor of another kind of faith, being not

fuch in either fenfe.

Having gone thus far about Titles, let me add another, because I find Mr. Blake so oft apply it to the — justified (I shall crave leave to use that term as proper to them, or else I confess thall be at some loss for a name for them, because he hath taken them all out of my hand that I can think off.) And this is the Title [Regimerate] Christ hath instituted no Baptism, but what is to be a sign of present Regeneration (at least to men at age.) But to men that Profess not a justifying faith it can-

not be adminstred as a sign of present Regeneration: therefore he hath instituted no Baptism to be administred to such.

The Major I have proved already in the first Argument. And its plain in Joh. 3.5. Except a man be born of Water and of the Spirit be cannot enter into the kingdom of God.] and so in Tit. 3.5. Where it is called the Laver of Regeneration. In both which though I am of their mind that think that the sign is put for the thing signified; yet it may thence plainly appear what is the thing signified; even Regeneration, or the new birth I yea so commonly was this acknowledged by all the Church of Christ that there's nothing more common in the writings of the Fathers, than to take the terms Regenerate, Illuminate &c. and Baptized as signifying the same thing or at least spoken of the same person: which occasioned one of our late Antiquaries so stifly to plead that Regeneration in Scripture signifieth meer Baptism, and that all the Baptized are Regenerate.

I grant that it oft falls out that Baptism being misapplyed sealeth not Regeneration at present, and that the same person may afterward be Regenerate, and his remembred Baptism may then be of use to him for the confirmation of his faith. But this is not the institutors commanded use of it, to be so administred at first, if the party profess not faving Faith, though this review of it is a Duty, where it was so abused at first (of which

none afterward.) -

The Minor I shall take for granted, while Regeneration stands in Scripture so connexed to salvation; I know no Regenerate ones but the justified, or those that profess to have a justifying

faith: Nor hath he proved any more.

Argum. 11. All that are meet subjects for Baptism, are (after their Baptism, without any further inward qualification, at least without another species of faith) meet subjects for the Lords Supper(having natural capacity by age) But no one that profeseth only a faith short of justifying is meet to receive the Lords Supper, therefore no such a one is a meet subject for Baptism.

Or thus: Those at age whom we may baptize, we may also admit to the Lords Supper (without any other species of faith) But the Professor of a meer common faith short of justifying,

we may not admit to the Lords Supper, Ergo, &c.

The duty of a particular examination before the Lords Supper is nothing to our purpose; because 1. that makes a man firter than he was, but the want of it is not in the cognizance of the Minister alwaies, nor will not justifie our refusal of a godly man excepting some apparent gross evils. 2. And it is the necessity of another faith and state that we are enquiring after, which will not be proved by the necessity of an actual examination or excitation of our present grace.

The Major Mr. Blake will easily grant me; and if any other deny it, I prove it thus. t. It is the same Covenant that both Sacraments Seal; one for initiation, the other for confirmation and growth in grace: therefore the same saith that qualifieth for the one doth sufficiently qualifie for the other. For the

fame covenant bath the fome condition.

2. They are the same benefits that are conferred in baptism and the Lords Supper to the worthy Receiver. Therefore the same qualification (for kind) is necessary for the reception. The Antecedent is commonly granted. Baptism uniteth to Christ and giveth us himself sirth, and with himself the pardon of all past sins, &c. The Lords Supper by confirmation giveth us the same things: It is the giving of Christ himself, who saith by his Minister, sake, eat, dr.uk; offering himself to us under the signs, and commanding us to take himself by faith, as we take the signs by the outward parts: He giveth us the pardon of sin, sealed, as procured by his body broken, and blood shed.

3. A member of Christs Church, against whom no Accusation may be brought from some contradiction of his first profession, must be admitted to the Lords Supper: but the new baptized may be ordinarily such (at age); therefore if he can but say, I am a baptized person, he hath a sufficient principal title to Baptism coram ecclesia (I mean such as we must admit) though some actual preparation be necessary) unless he be proved to have disabled his claim on that account either by nulling and reversing that profession, or by giving just cause of questioning in

4. The Church hath ever from the Apostles daies till now, without question, admitted the new baptized, at age, to the Lords

Lords Supper, without requiring any new species of faith to entitle them to it. I take the Major therefore as past denial.

All the controversie between Mr. Blake and me is like to be about the Minor, whether the profession of his common faith short of justifying, make people fit for, or capable of the Lords supper. 1. No man should be admitted to the signal profession of Receiving Christ as he is offered, who will not orally profess to receive him as he is offered. But all that are admitted to the Lords supper, are admitted to the signal profession of receiving Christ as he is offered. Therefore no man that will not orally so profess to receive Christ should be admitted to the Lords Supper. The Major is plain, because 1. Else we cannot know who is fit, if he will not make profession of it. 2. His refusal thews that he either understandeth not what he doth in the Sacrament, or is wilfully uncapable, by infidelity or impenitency. 3. The Minor is evident in the nature of the Sacrament. The offer of the bread and wine with the command, Tade, eat, drink, is fignally the ofer of the Lord Jesus himself, with a command to take him. He that purs forth his hand to take the bread, professeth thereby to Accept of Christ as offered. If it be said, that Mr. Blakes professor of a lower fort of faith, doth profess to take Christ as offered, I say, No: This proposition I here suppose as evident in it self, that no man but the found Believer doth take Chtift as offered, no not as Chrift. He is offered as a Saviour from the Guilt and Reign of fin; and fo Mr. Blakes professor doth not so much as profess to accept him. For I hope we are agreed, that so to accept him heartily is faving faith. 2. No man should be admitted to receive a fealed pardon of fin (or have it delivered to him) that doth not profess that faith which is of necessity to make him capable of a fealed pardon: but he that only professeth a faith short of justifying, professeth not that faith which is of necessity to make him capable of a fealed pardon. Therefore he is not to be admitted to the Lords supper. It is a present sealed pardon that they profess there to receive by the very actual receiving : God prefently offereth; and they prefently profess to accept it fignally. and therefore must do so verbally.

3. No man is to be admitted to the Lords supper that pro-

fesseth

fesseth not true Repentance for sin. But Mr. Blake's Professor doth not so: for that is inseparable from saving faith. Therefore Mr. Blake must deny the Major, or say nothing that I can ima-

gine, but what is to no purpose. And if he do deny it.

1. I would defire him once to give us a just Description of that Repentance, short of faving, which he will be fatisfied with the Profession of, in his Communicants. 2. I must confess as much as I am against separation. I never intend to bave communion with Mr. Blakes Congregation, if they profels not faving Repentance and faith. And if he exact not fuch a Profession. I say still he makes foul work in the Church. And when such foul work shall be voluntarily maintained, and the Word of God abused for the defilement of the Church, and Ordinances of God, it is a greater scandal to the weak, and to the Schismaticks, and a greater reproach to the Church, and fadder case to considerate men, than the too common pollutions of others, which are meerly through negligence, but not juthified and defended. And if Mr. Blake be angry at my speaking these things, I cannot help it. I'am bound to tell him of it as a faithful Brother, that I doubt not but God is angry at his Doctrine, and the great wrong that he doth the Church of God, while he is fo angry at his Brother for relifting it. For my part, I would not have done his work, no nor justified it as some of his neer Learned Friends have done, for more than I will fpeak of. Its like he will hardly exact a Profession of faving Repentance from the lapsed for their Restoration to the communion of the Church, if he will not do it of the Church themselves in their Sacramental communion.

Argum.4 Furthermore they that will not profess true Love to Christ as a Redeemer, are not to be admitted to the Lords Supper. But no man can Profess true Love, that will not Profess true

faith : Ergo, &c.

The Major is proved, in that it is a Sacrament of communion in Love: We receive the highest expressions of Christs love, and are to receive them with gratitude, which hath alwaies love in it.

Argum. 5. They that profess not true Pope of Christs coming in Glory are not to be admitted to the Lords Supper. But

none can do that but the Professors of a saving faith. Therefore the Major is proved, because it is the very end and use of the Sacrament to exercise Hope of Christs coming [Do this in remembrance of me sill I come] which Implyeth Expectation, or Hope.

Argum. 6. No man is to be admitted to the Lords Supper that Professed not a sincere love to the Saints as Saints: But so can none do that Profess not a saving faith (without contra-

dicting himself) Ergo.

The Major is proved in that the very bulinels of that Church there, next their communion with Christ, is to have communion with the Saints in Love : and if they be at variance but with one. they must leave their gift at the Alter, and go first and be reconciled to their Brother and then come and offer their gift . But Mr. Blake is fo far from excluding the ungodly, that he would not have us fo much as diffwade them from coming. Pag. 1 96.he faith to that I 1. "It is as I suppose, Without all Scripture Precedent to warm men upon account of mant of a new life by the Spirit, wholly to keep " off from this or any other Ordinances of Christ - that We Should " warn men upon this account, upon this very ground, to hold off ef from all address to Ordinances, I have not learne, Answ. That we should distinade them to come till they have that Faith and Repentance and Love to the Brethren which is the fruit of a new life, I have proved, and more have done it than you will ever well answer. And it will not follow, as you pretend, that then none must come that have not the certainty of their fincerity in the Faith, as I shall further shew when I come purposely to your Objections. And where you talk of unregenerate mem being incapable of examining themselves, its a great mistake; else no wicked man could despair, if he be not able to find himself to be wicked ; And then it would be a sufficient Evidence of Grace for a man to find himfelf graceless, which is a contradiction.

And its an unhappy confusion that Mr. Blake is guilty of almost all along, while he pleadeth against the Interest of the Regenerate only in the Sacraments, that he confoundeth must commonly the Professors of Justifying Faith and holiness, with his Professors of a faith short of Justifying; and that in his

arguing

arguing against Mr. Hooker and Galaspie, and others, carrieth an the matter in the dark; as if these were all one, or the arenments will ferve for the one that will ferve for the other: which is meerly to lofe his own and his Readers labour, or leave him deceived, which is worse: How many leaves of that volume. and his former of the covenants, are guilty of this dark mifleading work?

I could willingly here answer his Arguments for unregenerate mens right to this Sacrament; but 1. I shall meet with much more about their pretended right to baptism anon, and the answer of those will serve for both, 2. And he hath so mixt the two Cases (of Professors of saving faith and of not faving) together, that if I deal with him on the later, he may

fay, he speaks of the former.

The first Argument of Galaspies 201, which he answereth. is from the Nature of Sacraments, which are to fignifie that we have already Faith in Chrift, Remiffion of fin by him, and Union with him] The sense of the Argument is . That feeing Sacraments (according to Christs institution) are confirming figns, prefuppoling the thing fignified both on our part Mr. Galafpi: and on Gods; therefore none (hould use them that have not Arguments first the thing signified by them (at least those at age) To defended this Mafteer Blake answereth, This to me is as frange as new, against Mer that Sacramental figns declare & fhely that we have Faith & re- Blakes anim. mission of fins. The Sacrament now in question is a fign of the body Argum. 1. & blood of Christ, in whom by faith remission of fins may be obtained I know; but that wis a fign either that we do believe, or that we have remission of fin other wife than upon believing (to which this engages, but not presupposes I know not, Repl. Though I undertake not to defend all the Arguments that other men use in this Case. yet this doth fo much concern the cause of baptism which I am now debating, that I shall give you this reply to it: 1. The facramental Actions are figns as well as the substance of bread and wine. The Offer with Take, eat, fignifieth the offer of Christ to us, to be received and applyed : the Taking, and Eating, and Drinking fignifieth our Acceptance, & Application of him. With himself is offered the pardon of sin, and given to all that Accept him, which by Taking, Eating and Drinking we profess to

do: It is my duty to tell you, that it is fad that a Treatife of Sacraments should profess not to know, that our believing and Remission is here fignified. Its pity but this had been known before you had written of them, at least Controversally. What Divines are there that deny the Sacraments to be mutual figns and feals, fignifying and fealing our part as well as Gods? and how ill do you to wrong the Church of God by feeking to make men believe that these things are new and strange? If it be fo to you, its pity that it is fo : But fure you have feen Mr. Gatakers Books against Doct. Ward and Devenant wherein you have multitudes of fentences recited of our Protestant Divines, that affirm this which you call new. It is indeed their most common doctrine, that the Sacrament doth pre-suppose Remission of fin, and our faith, and that they are instituted to fignifie these as in being; (though through infancy or error fome may not have some benefits of them till after.) it is the common Protestant Doctrine, that Sacraments do solemnize and publikely own and confirm the mutual Covenant already entered in heart; as a King is crowned, a Souldier lifted, a Man and Woman married, after professed consent : so that the fign is Caufal as to the Confummation and Delivery (as a Key. a Twig and Turff in giving possession), but consequential to the Contract as privately made, and the Right given thereby : So that the foul is supposed to consent to have Christ as offered. first (which is faving faith) and then by receiving him Sacramentally delivered to make publike profession of that confent. and publikely to receive his fealed Remission. Mr. Corbet (cited. by you) might well fay, that primarily the Sacrament is Gods Seal; but did he fay that it is only his, and not fecondarily ours? And in the next words, you do in effect own part of the do-Arine your felf, which you have thus wondered at as new and strange, faying I confess it is a symbole of our Profession of Faith but this is not the Faith spoken to neither is Remission of fins annext unto it. Answ. If you put (Profession) for the thing profesfed, you speak obscurely, when you might have spoken plainly : But if you mean as you speak, (taking Profession properly) then 1. You yield that the Sacarment is our fymbole; and fo declareth or fignifieth our Action as well as Gods. 2. And it is

not

not only a fign of our Profession, but a Professing fign, and therefore a fign of the thing professed : For the external fign is to declare the Internal acts of me mind, which without figns others cannot know : And there we the Actions of Taking , Eating , Drinking, do fignifie the fame Internal Acts which a verbal Profestion doth fignifie. As therefore the Words and out ward Allions are two diffinct figns of the same Internal Acts, so are they two wayes of Profession. My signal Actions do not signifie my words, (which are plainer figns themselves, and therefore need not darker to express them) but they both express my mind: fo that they are not only Symbols of our Profession as you speak, but Professing Symbols. 3. And if so, then they must be figns and Protestions of those Internal Acts which correspond with them; which is the Inward Taking Christ, and Eating his Flesh, and Drinking his Blood by Faith, which (no doubt) are the proper acts of faving faith. 4. And therfore this is the faith fooken of, and Remission of fins is annext unto it, (which you deny) though it seems you will speak of the Profession of a common faith, to which Remission is not annext.

The second Argument was from some Scriptures, proving Galaspie's that the Sacrament necessarily supposeth Conversion and faith, Argum. 2, deand therefore is not to work it. To this Mr. Blake Answers; fended.

1. By referring to what he hath faid in another book about some of these Texts; and thither I shall follow him: 1. About Mark 16. 16. he fpeaks, Treat, of Cov. pag. 243. Because he confesseth that these Texts are spoken of Baptism (and so are more to my principal end, and will hold as to the Lords Supper only :) I shall here peruse his Answers, having used the same Texts my felf before, But (now I peruse the place) I find that his words of Mark 16. 16. are those that I have already answered in my former Reply to him; and you may peruse his Rejoinder, if worth the labor. The same I say of his words on All. 8.36,37. on Att. 2.38. in pag. 392. I find nothing to our purpose worth a Reply; but his Contest with Mr. Tombes, let Mr. ? -- regard. To Act. 2 41. he now answers, It speaks no more than ready Acceptation of the tender of the Gospel; and whether this nece farily imply faving faith, let Ezek. 23.31. Mat. 13.20,21. Gal. 4.15. be consulted. To which I reply, 1. If by the tender of the Gospel you you mean | the Gofpel tendred), then either it is | the Cofpel as the Gofpel, declaring the work of Redemption, and offering us a Saviour to deliver us from fin and wath: and this no unregenerate man did ever gladly or heartily cept. Or elfe it is the Gospel as a Novel dollrine; er only bat part of it which offereth them par fon without the other part which offereth falvation from fin it felf. And this is mentioned in the Texts (or fome of them) that you refer us to: But that this is not meant in the Text. Alt. 2.41. is plain; because it was the doctrine of Redemption, Faith and Repentance which they gladly received, and in profecution of it fold all, and lived in the Communion of Saints in the Praifes of God. 2. Or elfe by [the tender of the Gofpel] von mean, that which the Gofpel tendereth : And that is, Chrift as Chrift with his full falvation, which no unregenerate man doth heartily Accept, though pardon alone they would willing. ly have : but thats not the tender of the Gofpel. If [the glad Acceptation of the tender of the Gospel I that is, of Christ as Christ, and his full salvation, be not justifying or saving Faith, I despair of ever knowing what it is: and if this Acceptation or Faith be common, all's common. I still believe that Justifying faith is the Affent to the Truth of the Gofpel, and hearty Acceptance of Christ as he is there offered, or of Christ as Christ]

And having distinguished of the Object, so must we of the Act. Its one thing to accept indeed by hearty Consent, and another thing to accept ore tenus, or to say I accept it. The former only the Godly have, as to [Christ as Christ]: the Unregenerate may ore tenus, verbally Accept Christ as Christ, and heartily be willing to have pardon by him, and submit to some common Reformation, least they should miss of that pardon:

but Christ as Christ, they will not accept.

Now to the Texts: And its hard that you should alledge Ezek. 33.31. for [ready Accepting the tender of the Gospel,] when the Text saith plainly, that their bearts went after their coveteensness, and they bear the word and would not do it, though they took pleasure to hear the Prophet, as a minstrel to tickle their ears, and not as a Minister to save them from sin: when as these in Alls. 2. fold all and lived in Community with the Saints. Those Mat. 13. 20,21. received the external Message, and Christ himself.

felf ore tenus, by mrbal Acceptance, and Internally they would have had Chrift as hoe for their own ends, as a subject or servant to their worldly Interefts; but they never received Christ as Christ, to fave them from the world, and felf, and fin; for these were still preferred before him; nor did they ever accept of God as their God, that is, their chief good and chief Lord. I am bold therefore (by your Patience) to fay, that as to the Acceptance of Christ as Christ, or God as their God, or the Holy Ghost as their Sanctifier, they cannot be faid to have done it, but equivecally : and no otherwise did they receive the tender of the Gofpel. As for the Valathians, chap. 4. 15. 1. All were not in Love with Paul on the same account : and all love to the Preacher fignifieth not an Acceptance of the tender of the Gospel. 2. And you cannot prove but that these Galathians did it fincerely, and were fincere when this was spoken, for all their yielding fo far to the temptation of false Teachers. (Of which I have Spoken before.) Of Atts 10.47. hereaster.

The sense of the third Argument, is, that the Sacrament of the Argum. 3. Lords Supper giveth us New food, viz. the Flesh and Blood of defended.

Chrift. Therefore it supposeth the new Birth and Life.]

To this Mr. Blake faith [1. Metaphors are ill Materials, to make up into Syllogisms.] Repl. 1. They are such as Christ used John 6. and frequently in Reasoning; and therefore I am refolved to believe they are good Materials. 2. We must use Metaphors, or no words in some of the greatest Points in Divinity (about God.) 3. We cannot eafily find fitter terms here then [New Birth, Life and Food.] And if you had rather have many words then one, change Food into feecial means of comtinning or encreasing our New Life. But this is a long term for a Syllogism.

[2. Saith Mr. Blake, A difference may be put between ordinary and quickening food | Repl. You fould have told us your difference, & how it concerneth our case, if you would have had us caken notice of it. [3 He faith, The word gives new Food, and get Supposeth not new life, I Pet. I. ?.] Rep. The clean contrary is the scope of the Text you cite. As new barn babes defire the fincere milk of the word that ye may grow thereby. The Word therefore as Food, doth suppose new Birth, and Life. Christ as our first life

Galafpie's

is given in the Word to those that had not life before; but Christ as our Food is given after both in the Word and Sacrament.

But you fay, There is a Sacramental work preceding our eating, and there Christ is [et forth to the aggravation of sin, to carry on the work of Contrision and Compunction.] Rep. Its a forry arguing, that because there is that in the Sacrament which may benefit an ungodly man to see, that therefore he hath right to receive it, yea or is like to have benefit by it. He that will not consent that Christ shall be his full Saviour, may be moved to consent by seeing a Sacrament True, though it is not appointed to such ends, yet its possible. Bur how should he be moved to consent by receiving it, and so signally Professing to consent when he doth not? that is, by lying?

Galaspie's Argum.4.denfeded.

The fourth Argument is from Rom 4.11. Circumcifion was a Seal of the Righteonfeels of Faith: therefore so is Baptism; therefore so is the Lords Supper; therefore it belongeth only to justified Believers. To this Mr. Blake answereth, I. Then Ismael and each male were justified. Rep. 1. He whom you answer spoke only of the Adult: and then you should have said only then Ismael and all the males that had true right to Circumcision, were either justified believers, or the children of such, or (as to Church right) of those that Professed themselves such. And that is true. 2. And it is subjudice yet, whether the Synod of Dort, Davenant, &c. or Mr. Gataker were in the right, and so whether all the seed of justified persons have an Infant-justification with them, or not?

You add that. [Abrahams Circumcifion there is not made a proof of his justification.] Repl. He that maketh it the Instituted Nature or use of Circumcision to be a Seal of a Righteousness of Faith which the person had before, doth make his Circumcision a proof of his foregoing Righteousness of faith. But so did Paul concerning Abraham: therefore, &c. 2. Paul may give us a full proof of it, though he spake those words to another in-

tent.

Galaspie's as Mr. Blake reciteth it, and therefore I shall say no more to it, Argum. 5. his answer requiring no more. The sixth Argument he passeth by himself.

The

The 7. Argument is from the Necessity of a wedding garments Argum. I confess I do not think that it is the Sacrament only that is defended meant by that feast: but it is Christ as offered in the Gospel with his benefits, which in the Sacrament is specially represented : and coming in , is their coming into the visible Church by Profession; and the scope of the Parable is to shew these two things. 1. That he that invited them to come in, did intend that they must come in that case, and with that preparation as is answerable to the nature of the feast and is for the Honor of the Bridgegroom or Mafter of the Feaft: and therefore they fhould so have come. 2. That because they so came not, they shall only fuffer as those that came not, but also be cast out into a greater degree of milery, that is, because they come not with an upright penitent, true believing heart, disposed to Obedience. Now the thing that Mr Blake should answer, is, whether it be not hence proved that men should have the Wedding garment of fincere faith before they come into the vifible Church (they or their Parents) and much more before the Lords Supper? God faith, Friend, how camelt thou in hither not having on a Wedding garment? But of this more anon.

Where Mr. Blake faith The worl may lay as fair a claim to this Wedding Feift as the Supper. I reply. Neither one nor the other is it, simply considered in it self, but as a Church priviledge or a sign of our Church-membership. And so the word of promise claimed, or other parts and uses of it proper to Church-members, are included with the Sacraments; but not the word as preparing, and common to those without. The Lord of that Feast faith not, Friend, why wast thou invited hither? for it was done by his own appointment : but Friend bow camest thon in bieber ? that is, I Invited thee not to come without the wedding garment to diffrace my boufe, but to bring it with thee? This therefore of Mr.

Blakes is no answer.

The 8th. Argument is [That ordinance which is not appoint- Argum. 8. ed to work Faith, is no coverting ordinance : but &c. | Faith defended. comes by hearing.] &c. To which Mr. Blake answers that reading and seeing Miracles may also convers, and so may Sacraments as not being oppisite but Subordinate. I reply. Hearing as the chiefest way of Reception, is put for all the rest : It is the Word

rgum. 9.

defended.

word heard or read, or some way received, that is the appointed means of Conversion. Its possible the Sactament may be a means too; but give us as good proof that it was appointed to that use, or may be used to that end purposely by the meanwested, as we shall prove the same of the Word, and you shall carry the Came.

The ninth Argument is, [That Ordinance which hath neither the promise of the grace of Conversion annexed to it, or any example in the Word of God of any converted by it, is

no converting Ordinance : But &c. Ergo. 7

To this 1. Mr. Blake answers ad homine, which is not worth repeating (that examples will not fatisfie his Adverfary). 2. That we have as meany examples of mensconvertion by the facrament, as we have of their receiving frength and nourishment. \ Repl. A wonderful confidence ! If Mr. Blake will bring as good proof of any converted by it, as we can, that the eleven Apostles, that the Church at formfalow, Acts z. and 4. and the reft of the Churches were strengthened by it, he will make good that Affection, a. What he faith of our (not having precedents by name) is nothing to the purpose. If he can prove it of any named or unnamed, specially of Societies, it will suffice. 4. He tels as that The examples of Conversion by the word perhaps well examined would prove thort of fuch Convertion as is here intended. The Conversion in Gospel-Narratives is to a Christian profession. Reply 1. This is too unkind dealing for any Preacher of the Gofpel to use with that Word which converted him, and hath brought in so many thousands to Christ, and which he himself preacheth for the conversion of others. I should offend the patience of the Reader to stand to confute this, by proving that the Word bath been a means of true faving Conversion, yea the ordinary means. I refer Mr. Blake to what I have faid before of the flate of the Churches that Paul wrote to: Was there not one fort of Ground that received the feed in depth of earth and brought forth fruit Was not Paul fent by preuching to open mens eles and turn thein from the power of Satan to God? Ad 26 v. 18. Doth not Paul in all his Epiftles fpeak of the Saints, as converted favingly by the word of the Gospel ? What heaps of clear Testimonies might we bring out of his Epistles? How contra-

ry

ry is this new Doctrine to the Word; and all the ancient Churches, and all approved Protestants Judgements? I would we had such Evidence of true Conversion now among our Professors as the multitude of Converts gave, Att. 2. and 4. and as the Jaylor gave, Att. 16. and the Eunuch, Att. 8. and as Lydia,

and many other.

2. But what if the Word had not truly converted them? its somewhat to be brought to an outward Profession of true faith, which the rest were that were then Church-members: But the Profession of your faith of another species, is not [the Profession of a Christian Faith,] though you call it so. If you will give me but as good proof of any one baptized person that was brought but to the Profession of this lower Faith, as I will give you of multitudes that were brought to true saving Faith by the Word, and more to the Profession of it, I will say that you have done that which never man did before you. I pray make tryal for the

proof of fome one.

Well ! But the main strength of the Argument which you had to answer, was concerning the Promise. To which you say, 1. When the adversary shall bring a Promise made to the Sacrament for fpiritual strength it will kappily be found of equal force to the giving of a new life. Repl. You next fay, Implicite Promifes may ferve : Shew but one fuch. You fay, Every Promife made to the Word is made to the Sacrament. Repl. Prove that, and take Though we have no Promise particularly of converting this or that man by the Word, yet we have that it shall convert many in general. Shew where is a word of Promise that the Sacraments shall convert any one? Sure, if Paul had but had fuch a Promise of converting men by Baptizing them as be had of converting them by Preaching, Ad. 26, 17, 18: and effwhere, he would never have faid , I thank God that I baptized none of you, but Crifpus, &c. for I am not fent to baptize but to Preach the Gofsel. 2. We find where in that Sacrament, men have Communion of the Blood of Christ, and of his Body, and are partakers of the one Bread, and have communion with one another, and are helped by it, in calling to Remembrance Christs death (in hope of that coming:) all which are undoubtedly firengthening, 1 Cor. 10, 16, 17. & 11.25, 26. All. 2, &c. But you cannot

thew where ever any was either united first to Christ, or his mystical Body by the Lords Supper, or where it was appointed to beused to any such end, or where ever any generaral or Implicite Promise of such a thing is made.

Argum. 10,

The tenth Argument was from the expresse danger of unworthy receiving, I Cor. 11.17. The fumm of the answer is. That This Argument would take off every Ordinance from the bonor of Conversion | Repl. But I conceive that the firength of the Argument (or that which ought to be its strength) is wholly overlookt; which is not from the Necessity of a Preparation in general, but of a special Proparation, or Worthiness, which is not so pre-requifite to the fruitful use of converting Ordinances. There is a laying by the superfluity of naughtines, malice, et c. requifite, before a man can in reason expect that the Word should convert him : and yet it may convert thousands that are not so far prepared, by doing that and the reft. But the Worthinels of a Partaker of the Lords Supper must be more than this. For 1. That which the Church is Judge of, must be that the Receiver be a Church-member, professing true Faith, and not contradicting that Profession by a scandalous life. 2. Himself is required to examine himself for more, that is, whether he be fincerely what he Professeth, and Christ be in him (or elfe he is a Reprobate, and not to take the childrens bread, 1 2 Cor. 13.5. and also that he have a Particular Preparation, according to the nature of the Ordinance. Its expressly Necessary, 1. That he discern the Lords Body. 2. That he do this in remembrance of Christs death, and with a hope of his coming : and 3. For communion with Christ, and his Church, and to be partakers of the one bread : 4. And with a Heart to take Chrift, and Eat : that is, to feed on him by Faith, when he takes the bread. But all this cannot be done by the unregenerate; nor is this prerequifite before a man come to the Word, that it may convert him That Preparation which is pre-requifite in a meet receiver of the Lords Supper, it was not instituted to effect (unless as it may do it when God fees good, in an unworthy or prohibited arfe:) But true Faith and Repentance are Preparations pre-requifice: Ergo &cc.

You cannot fay, that to the hearing of the Word as a means

of conversion, true faith and Repentance is fo requifite. The text you mention t Pet. 2. 1.2. I say again, speaks of the confirming and edifying use of the word, and not of the converting use. The converted must bring true saith to the Word if they will expect encrease of it: but the unconverted must not needs bring true saith, if they will be brought to believe by it.

3. Yet remember that we say not that men ought to for bear coming that are unconverted; but that they ought to come; but how? To believe and repent, and so to come, and to do it in this order and no other, and they ever live under all this Obligati-

on.

You next inftance in Prayer, and conclude that [As for Prayer there is no more ground or colour to make it a converting Ordinance than the Supper &c.] Repl. 1. A man that hath but com. mon desires may be perswaded to ask for what he so desires : Though he have no Promise of Acceptance, you do not find him threatned with judgement for fuch a Prayer (fo it be not groft, hypocritical or wicked) as he is for unworthy receiving the supper, without a discerning the Lords Body. 2. When we exhort any man to pray for Christs pardon, the Spirit, &c. we therein exhort him to defire them; for defire is the foul of Prayer, and the chief part of its effence : Now the first of these defires which we exhort them to, is conversion it felf, even that they would turn to God by a change of their wills, and express them in Prayer. 3. I can shew you where the wicked are commanded to feek the Lord, that is, by Prayer to express their returning hearts; which implyeth their returning it felf; but you cannot flew where ever they are commanded to communicate with the Church in the Sacrament, but in this order, first to be converted and repent, and so baptized, and so communicate: or if Baptized already, to be Penitents first, and Communicants next.

But if you would have all exhorted to the Lords supper for conversion, whom we are bound to exhort to Prayer for con-

version, you would do that which I confess I dare not do.

The 11. Argument was that Ordinance which is Eucharistical Argum 11. and confolatory, supposeth such as partake of it to have part and defended. portion in that thing for which thanks is given, &c. but &c.

To this its answered, that the assumption might as well have bin of

2.3

Repl. 1. To hear a Sermon is not to give thanks. 2. The Application of the Word must be according to mens various states. An unregenerate man may take this for consolation, If I be converted and repent and believe, I shall be saved. At true believer may apply it to another measure of consolation, [because I am a believer, this Promise is mine, that is, secureth me of the benefits.] Now if the Impenitent and unbeliever shall do the later, he sins such another sin as if he received the Sacrament, which is an Ordinance Instituted for personal assumption and application of the general Promise.

2. As for Prayer. 1. To petition is not to give thanks. 2. And for Thanksgiving it self, an Impenitent man may not give thanks for true saving saith, Repentance, part in Christ, and hope of Glory, though he may for the mercy that he hath, because he may not lye. Now in the Lords Supper we must give thanks for our part in Christ, and pardon, and life through him: or at least, for the present Gift of Christ to us which we consent to ac-

cept.

Its added, [This Ordinance is not wholly Enchariffical, &c. It is for humbling as well as for comforting.] Repl. But if the other use be common to it with other Ordinances, and here Inseparable from the Euchariffical, then other Ordinances may be used to that end; but this may not by him that may not do both; because if he receive the Sacrament; he signally Professeth both.

Argum. 12. defended. The fubstance of the twelfth Argument, with its answer, is spoke to before: where Mr. Blake faith, that [The unregenerate may fofur be suitably worthy for this work, that he may know himself easted to it, and that it would be his sinto bold back from it, and he may hopefully expect a blessing in it. I reply: I. That he is called to it remotely: that is, first to repent and believe, and to communicate, we yield; and that it is every mans sin that keeps off, that is, that comes not in this order. But that he may sawfully come before this Repentance, you never proved, nor shall do, I think. 2. I would you could shew us on what ground he may hopefully expect a blessing in it. True hope goeth not beyond the promise: but the unregenerate have no promise (unless

(unless the Arminians be in the right) of a bleffing on any Ocdinance; much less on that which they cannot prove that they may use till they are converted. Yet Hope in a larger sense they may have, where they can prove that God hath fet them a work

though they have no promise. But that's not here.

The 13th. Argument is, That Ordinance which was instituted Argum 12for Communion of Saints, is intended only for Saints, coe. Its defended. answered by diffinguishing of Sants. as (fuch by calling and feparation for God (or regeneration: and that the Lords Supper is the priviledge of the Church as visible.) Repl. Its one thing to ask, Who may demand it and come there ? and another to ask, To Whom may we give is? We may give it to all professedly feparated for God. None may ask or take it but those that are beareily separated to God. But your Professor of a lower faich is neither of thefe, and therefore may neither feek it, nor may we give it him, if he do feek it. Whoever professeth bimself feparated for God, doth profess saving fanctification, which confifteth therein. Self and Earth is higheft in all the unregenerate: therefore they are not separated heartily to God.

The 14th. Argument was, f If Baptism it felf (to the adult) Argum. 1 is not regenerating or converting, then not the Lords (apper: but &c. This Argument Mr. Blake hath no more to fay to. but that this feemeth to suppose an opinion of Conversion by the very work done, which he disclaimesh. But here is no fuch supposition at all intimated; and he should have dealt with it as he found it, and not fo have bawkt it, especially when Mr. Gilafpie had so explained and confirmed it. And because Mr. Blake thought best to filence Mr. Gilafpis's proof of his Assumption: and I think it worthy the Readers observation, at least, that he may fee how far Mr. Blake is from truth in his affirmations of the fingularity of my opinion, I shal here transcribe them.

[Aaron's Rod bloffoming, pag. 514. 515. The affamption) Ithat baptifor it felf is not a Regenerating Ordinauca) I prove thus : 1. Because we read of no persons of age bartized by the Apo-Ales, except (nob as did profess faith in Christ gladly received she Word, and in whom some begun work of the Spirit of Grace did appear (I fay not that it really was in all, but somewhat of it did appear in all). 2. If the baptifus of those who are of age be a rege-MANINE

defended.

rating Ordinance, then you suppose the person to be haptized to be an unregenerate person (even as when a Minister sirst preacheth the Gospel to Pagans, he cannot hat suppose them to be unregenerate). But I believe no Conscientious Minister (N.B.) would adventure to Baptize one who hath manistest and Infallible signs of unregeneration. Sure we cannot be answerable to God if we should minister Baptism to a man whose works and words do manistes (1) declare him to be an unregenerated unconverted person. And if we may not initiate such a one, how shall we bring him to the Lords Table?

Argum 1 5. de.

The fifteenth Argumens is [If Baptism even of the aged must Necessarily precede the Lords Supper, then this is not a converting Ordinance: But &c.] The reason of the consequence is, because true Repentance and faith are professed, and Remission of sin sealed in Baptism. Mr. Blake denieth the consequence, because all the Baptized are not Regenerate. Rep. But all the Adult Baptized according to Christs Institution are Regenerate: (of Infants its yet under debate) And if any be not so, it is they that erroneously seek that which they should not have sought.

Argum. 16.

The last Argument there mentioned by Mr. Blake, is from the Parable of the Prodigal, who returned before he had the Robe, Ring, Shoos Fatted-calf, &r. Mr. Blake answereth that | All Ordinances are to bring a Prodigal to such a returning posture which is a meer begging the question, and not answering the Text, which Interpreters usually thus expound.

Argum 17. d efended. The next Argument's pag. 245. recited [From the Directory, where the Ignorant, standalous, and prophane, that live in any sin or offence against their conscience, are warned not to presume to come might blue boly table. He answers [it is meant of those than purposely resolve to hold their sin; and doubtless that purpose standing here is no comfort to be put into their hands. As Mat. 5.23,24. Sacraments will not be accepted from that hand where malice is seated in the heart, and implacably continued: but it follows not, but that where the soul is startled and such resolutions for sin do not appear, this may be a means, &c. Repl. 1. You add your own corrupting gloss to the Directory: They say [marn them to forbear that live in sin against conscience,] You add, [the meaning is, if they resolve to continue in it.] And I pray you why will you turn us to mens resolutions, which is a secret of their hearts for a discovery of those whom we must resuse?

Is there the vileft Murtherer, or Adulterer, that is not purposed to leave it before he dies ? 2. But what if he resolve not to continue it ? Is it not bad enough if be will not refolve to leave it? Doubtles this shews Impenitency, and the other can do no 3 But yet you have here deftroyed all your Cause in a word. For you, have here excluded all unregenerate mentifor all the unregenerate are babitually refolved in most beinous fin, and that against conscience. They all will confess that God is better then the world, and yer they all effeem the world before God, and love it better than God; they are a habitually refolved to please their Flesh before God, and look to their worldly felicity before his Glory. I have your consent therefore on this ground to conclude, that | a Sacrament will not be accepted at their bands.] 4. But do you not contradict this, when you add fret if fuch Refelutions do not appear &c.] What if they appear not ? I hats fomething to the Minister, but thats nothing to prove Gods acceptance, or the mans Title to claim the Sacrament. Should not fecret fin deterr aswell as open? God and himself know them, though we do not.

The 18th Argument Mr. Blake overpassing, answers the 19th Argum.19. which is It is not communicable to any but the penitent: therefore not defended. a converting Ordinance or, That Ordinance that is not communicable to any but the penitent, is not conversing : But &c. Mr. Blake denieth the Major to be true, unless limited, and giveth an instance; Reproof is for Conversion: yet not so all : all converting Ordinances are not promifewoully to be applied to all.] Repl. An . Mr. Gilefin unanswerable Argument, and a meer impertinent Answer. it not a wonder how the Major could be denied? without ment, which diffinguishing of Penitence, and saying that the Sacrament is Mr. Blake palcommunicable to the impenitent as to faving Repentance, but feth by, is the not as to common Repentance, and therefore may convert to the contrary faving Repentance. But he answers as if the Major had been joineth with this That Ord nance which is for conversion, is for all] : when it's the Papists, contrarily, That which is for the converted only is not to convert] fo it contrar * So that Mr. Blake faith nothing at all to the Argument, when dicteth the he pretendeth to deny the Major , which taken of found Re- and the Antipentance is as undeniable as that [The Medicine that is only ent Churches for the living, is not to make the dead alive]; So (the Ordinance and Writers.

Is soth, Argu

To which he answere, by saying that [Conversing ordinances are not to be promissionally applyed:] Whats that to the Major, or Argument? The Pope dwellers not at Rome, because the Turk dwellers at Constantinople: So much for these Arguments and their Answers: the rest I shall pass over which Mr. Blake hath about Sacraments being converting Ordinances; Only telling him, that I considertly deny his great P section, pag. 241. [the unconverted bave a fundamental proper right to the Lords Supper] and yet do not find my self in any [inext is cable snares:]

nor will by difficulties be frighted to that opnion.

I shall only here add in a word, what I veild about the Sacrament being a converting Ordina ce ; viz. 1. Some that have no Right to partake of it, may possibly be converted by lookiug on and hearing the adjoined word. 2. Its not impossible that he that finfully and without title comes to receive it, may occasionally receive good by it. - There is that there declared that hath a tendency to do good. 3. But whatever it may be a means of beyond Divine Appointment through his meer good pleafure, yet it is not Appointed to be demanded or taken by any Impenitent unconverted man for his Conversion. 4. Yet if a Minister know them not to be impenitent, but yet fulpecteth it, as he must give it them upon their profession, so he may defire in the managing of the work, that it may be converting to them if they are not converted; that is , that God will bring that troth to the heart which the figns represent to the eyes; and make it an occasion of good to them that are our of their way in demanding it. 5. Yet it is rather the Hearing and Seeing, than the Taking, Eating and Drinking, that we may with any encouragement pray for this Blessing on. 6. I never knew or heard of any converted by the Receiving of the Sacrament : but divers I have know converted by the occallon of it. As fome that (by other kind of Doctrine than Mr. Blakes) having been brought to apprehend the danger of unworthy receiving. have been awakened fo in their prepara. tions for fear of enting damnation to themselves, that it was a means of their conversion; And some that by after-fears, least then did eat unworthily ; and perhaps fome by the ferious freeches :

speeches of the Minister in Prayer and Infruction before and af-

ter : but none by receiving it felf.

It is therefore little to his main purpose or cause, that Mr. Blake felt. 13. Prop. 11. pag. 200. attempts to prove that (the Lards Supper with the word as appendant to it may be ferviceable to brine up those of Covenant-Interest to the terms and Propositions of the Covenant, may ferve to work a man of Profession of faith unto faith (aving and fustifying : a man in the Name the Lord's , to turn unfeignedly and fincerely to the Lord.) For I, his half Professor is not in the mutual Covenant (which its like he means by Covenant-Intereft.) 2. The diftinction between a Nominal Christian and a Sincere, a Profession of Justifying faith, and that faith it felf, leavs out the persons that he hath to defend; that is. The Professors of another faccies of Faith. 3. Its one thing to prove that the Sacrament may convert the unconverted, that its poffible, and that it is a thing that eventually bath come to pale ; and another thing to prove, that it is commanded to the unconverted or allowed them to be used to that end. The later is the thing that should be proved by him, and not the former on-

But because his Proposition is somewhat more bashfull than fome of the Arguments brought as to prove it (which have the

face to look further) I shall briefly examine them.

Pag. 200.201. Argum. I. Men of that intereff (faith be) chat Mr. Blaje's Baptifm receiveth, as the intention of the work in order to falvation . Arguments thele the Lords Supper Courses to come on the Conference of the Anguered. thefe the Lords Supper ferves to carry on by fundification to falva- Read Gale tion : But Baptifm receives men of vifible Profeffion only &cc. The's chap. 14. Answ.I. I diftinguish between the secret Intention of God de 1. 3. and there events when he Inftituted his Ordinances. 2, and the Appoint- you will fee ed end or use of them, and the Intention which he commandeth more Argamen. And as to the laft, I diftinguish between the Appointed end red, and Mr. and use of them ast othe Minister and as to the Receiver : And Blake's cause fo here are three diftinct Queftions before us. Queft.1. Whether overthrown. God, who appointed this Sacrament, did intend that is foodld eventually be used to the Conversion of any souls ? To this I answer. No man can tell but by the Event. But I will not deny it, that which a man finfully doth, may be the means of his Conversion. If a professed Pagan may be admitted to the Lords Supper,

Supper, no man can be sure that this (with the annexed word) may not be the occasion or means of his Conversion. The same I say of the Excommunicate: yet must we not therefore admit such. What God decreeth to do by his Ordinances, is one thing; and how and to what Ends we must use them, is another.

The second Question is, Whether the Minister may or must deliver the Sacrament to the unconverted, with this Intention that he may be converted by it? To this I answer, that the unconverted are of two sorts: 1. Such as profess not to be converted, or savingly to repent and believe; and to these he may not Administer it at all, and therefore not to such Ends. 2. Such as do profess saving saith and Repentance; and to these he may administer it, with this disjunctive end; that if the person be truly converted, it may confirm him; if not, that if God so please, it may be a means of his Conversion.

The third Question is, Whether the unconverted may Demand and receive that Sacrament as a means of Conversion? To which I answer flatly, No: whether it be a faving Faith or another fort of faith which he Professeth, if he have not saving Faith it self, he may not Demand or Receive the Sacrament at all, and there-

fore not to any fuch ends. 02 48 103001

Now to come close to Mr. Blake's Argument; 7. I grant the Major, (as far as through the Lanthorn of his dark ambiguous phrases I can discern the sense of it,) viz. that we may admit those to the Lords Supper, that are justly admitted to Baptism, if naturally capable, and have not since given cause to suspend them. And here Mr. Blake shews that it is the lower species of Faith that entitles men (in his judgement) to the Lords Supper, because he maintaineth that this lower species entitleth them to Baptism.

His Minor I grant of the Professor of saving Faith; and deny it of all others that Professonly another faith: nor bath he proved that such have a visible Interest, or Profession, it being not Christianity; but only part of its essence, which they

Profes:

His 2. Argument is (It is the mind of God they be admitted:

abstrafore to this and Answ. 1. It is not the mind of God that they

should

should Demand and Receive it: therefore not to this end. 2. It may not be the admitters principal end, but a secondary, only on supposition that the Receiver be not what he seems to be, and so be not a lawful demander of it, 3. It is not the will of God that your Professor of another kind of faith only be admitted.

In the end he fums up his Argument thus Ministers must give the Sacrament lo as it may be to edification, and not certainly to defruction; But they must give it to some not yet throughly fanclife ed : therefore some not throughly sanctified may receive it to edification, and not to destruction. | Anfw. 1 . Plus eft in conclusions quans in pramiffie. You should only have concluded, [therefore Minifters may give it. &cc.) and not [therefore fome may Receive it.) For 2. The word (certainly) which you put in the Major (and leave out in the conclusion) refers either to the Certainty of the Object, or Gods subjective Certainty; or the receiver subje-Clive Certainty ; and in all thefe respects its falle. For if God or the Receiver were certain that it would prove deftructive, yet the Minister may give it, if demanded; but not if he be certain of it himself. But 3. No Min:ster is required to be certain of the Demanders state, or whether the Sacrament will prove to his edification or destruction, nor whether the person intend rightly in it, but he is bound to give it to a Professor of faving Faith that Demandeth it, and to intend his good in it, which yet he cannot effect, if the Receiver be unmeet.

To the Minor I say, its true: but not of those that profession true functification. The conclusion as is said, is aliene: For though there can be no Giving without Receiving, yet may there be lawful Giving when it is unlawfully Demanded and Received: therefore from lawful giving upon an unlawful Demand, to a

lawful Receiving, is no just consequence:

Adheminem. I would frame the like Argument on Mr. Blake's principles thus [We must give the Sacrament to edification, and not certainly to destruction. But we must give it to some that have not a Dogmatical faith: therefore some that have not a Dogmatical faith, must receive it to edification, &c. The Major is his own: The Minor be dare not deny on his grounds: for we must give it to men that Profess a Dogmatical faith;

whether

whether they have it or not: or else we must give it to no man, because we know not the heart. The conclusion therefore is unavoidable, that according to Mr. Blake's Principles, it is the end of the Lords Supper to convert Heathens to Christ by receiving it, so they will but lye, and say they are Christians first. I profess I see no way of Mr. Blake's avoiding this, but by renouncing his

dangerous Doctrine.

The 3. Argument is, [The Law and the Gofpel in their joynt Arength may convert, &c. But in the Lords Supper there is Law and Gospel, &c. Ergo.] Answ. 1. What may possibly fall out is nothing to the Question of Lawful Demanding or Giving. 2. There's neither Law nor Gospel in a wicked mans unjust Demand and Reception, and Lying fignal professing to take Christ when he doth not : but Law and Gospel is against it. Law and Gospel which you mention as annexed to the reception are separable: and all you can thence prove is that a wicked man may be converted by feeing and hearing, and therefore may fee and hear: but that's nothing to receiving. 4. Nor will it prove that he may fee and hear, because its possible he may be converted by it , because the same Gospel is in its season with due application to himfelf to be preached to that end; and Christ hath not appointed his beholding the Application to another to be the commanded means for fuch ends.

The 4. Argament is from the Heart breaking use of the Sacrament by aggravating sin, &c. Where the London Ministers are cited, &c.) Answ. The same answer as to the last may serve. And a. A wicked mans Demand and reception hath no humbling use, (but as any Lye or other sin hath) though his Beholding may. 2. Its an exalting use that this humbling use prepareth for, to the Receiver: seeing therefore the wicked are uncapable at present of the exalting use, they must have that humbling word delivered by itself which they are capable of and not conjunct with that which they are uncapable of. 3. The London Ministers speak not of the first humiliation in the passage of the New Birth, but of subsequential, at least, as to the first Intention of the work; and if of conversion, is but upon supposition that unjust Demanders do intrude. 4. By the like Argument from the signification of the signs connext with the word, (which de-

clare

clare Christ crueified and rifen again) you might prove as well

that it is for converting heathers.

The 5 Argument is [That which is annexed to the word to ferend it in that very thing which works the foul to conversion to God, may bring &c.] Anfw. r. To the Major, if it may convert, it followeth not that it may be demanded to that end. 2. To be added [in that very thing] is not to be added [to that very ufe. | For the same word which confirmet's doth convert ; but the Sacrament is not added to it for the converting use (as commanded) but for the confirming use. To the Minor I answer by denying it as to the end. The Sacrament is not annexed to that use or end. though to thatth ng: because this is a use which the word hath without the Sacrament, and the Sacrament added to the fame word is added for higher in eparable uses which the unconverted are uncapable of. Its added to be a professing sign on our part that we take Christ and Remission of sin by him; and a seal applicatory on hrifts part: And because the wicked are uncapable of these special uses; they are uncapable of a lawful receiving of the Sacrament 2. You may as well by this Argument too, prove that it is for conversion of Infidels Jews, Turks : For the Sacrament is annexed to the word in those very things that are for their conversion.

The 6. Argument is from experience : To which I answer; All the experiences which Mr. Blake mentioneth, are not only nothing for his cause, but abundantly deftructive to it. Many have been unwakened by fears of receiving unworthily to their condemnation, as wicked men do: will it follow, that therefore they may receive it who are wicked and unworthy? or that there is no such danger to them if they do: Or rather that they should not receive while they are such, and that there is danger if they do; fure it is some danger that is the matter of their fear, & fome threatning which is the ground: if it be their duty to receive it even while they know themselves to be wicked, because it is an appointed means to their conversion, what need they fo to fear it untels they fear the means of their own good? If they fay, it is the unworthy receiving which they fear; its true, bur that is to receive it in flate of wickedness, Impenitence and unbelief, as all the unregenerate do: furely it is the wrath of

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God and eternal damnation which they fear, therefore they fear leaft it should fix them in that state. But your worthy communicant is in state of damnation, when only our unworthy communicant is such. Moreover will it follow, that because other mens doctrine which are against you doth put men into these sears which occasion their conversion, that therefore your doctrine which abateth such sears is found? 2. Or will it follow that Receiving converteth, because the fears of unworthy Receiving do convert or conduce thereto? surely preparations and fears of unworthy Receiving are one thing, and the wicked mans unworthy Receiving it self is another thing: The former may do much good, when the later is like to do much hurt. The thing that such sear, is, least they should have no saving part in Christ, or pardon, or eternal life, which you consess your pretended worthy Receiver bath not at all.

The 7. Argument is from the Confession of eminent Divines of an opposite judgement, who will have all admitted present at the conferration, to see the bread broken and divided. Ans i. Had you named those Divines, you had been the more capable of an answer. I know some that have told men of your judgement, that all their reasonings do prove no more than thus, that the seeing and bearing, and not the taking may be fit to convert. But I never knew any that said they will have all admitted present to see &c. 2. But what if they had or did say so? Whats your consequence. How prove you that therefore they should be admitted to receive? Or that receiving is a means ordained and enjoyned for conversion, because seeing and hearing is? so much for that Ar-

gument.

Bedi la z Cor. 13. inquit Gharita. tem esse vestem nuptiaem.

My 12. Argument is from Mat 22.12. Friend, bow cameft thom in hither not having on a wedding garment, and he was speachless. To come in hither is To come into the Church of Christ. By the wedding garment is undoubtedly meant, sincerity of true faith and repentance; so that I may hence argue; If God will accuse and condemn men for coming into his Church or the communion of Saints, without sincere faith and repentance, then it is not the appointed use of Baptism to initiate those that profess not sincere faith and repentance. But the sormer is plain in the text; Ergo. &c.

The

The 13th. Argument is this: We must Baptize none at age that profess not themselves Christians; (nor any Infants but on such a Profession of the Parents or Pro-parents) but they that profess only a species of faith short of Justifying faith, profess

not themselves Christians. Ergo.&c.

The Major is certain; because it is the use of Baptism to be our solemn Listing sign into Christs Army; our Initiating sign; and the solemnization of our Marriage to Christ, and Professing sign that we are Christians, and we do in it dedicate and deliver up our selves to him in this relation as his own. So that in Baptism we do not only promise to be Christians, but profess that we are so already in heart, and now would be

folemnly admitted among the number of Christians.

The Minor I prove thus: I. No manis truly a Christian that is not truly a Disciple of Christ (that's plain, Atts 11.26.) No man is truly a Disciple of Christ that doth not profess faving Faith and Repentance (fave the children of fuch): therefore no man that doth not fo profess is truly a Christian. The Minor I prove thus. No man is truly a Disciple of Christ that doth not profess to forsake all contrary Masters or Teachers, and to take Christ for his chief Teacher, consenting to learn of him the way to falvation. But no man maketh this Profesfion that professeth not faving Faith and Repentance; therefore no man that professeth not saving Faith and Repentance is truly a Disciple of Christ. The Major is evident, in the nature of the Relation. The Miner is as evident in that it is an Act of faving Faith and Repentance, to forfake other Teachers, and take Christ for our fole or chief Teacher in order to falvation.

2. No man is truely a Christian that professeth not to take Christ for his Lord and King, forsaking his Bnemies: but no man doth this but the Professors of a saving faith: Ergo. &c.

3. No man is a true Christian that professeth not to Take Christ for his Redeemer, who hath made propitiation for sin by his Blood, and to esteem his blood as the ransom for sinners, and to trust therein: But none do this but the Professor of saving Faith: therefore none else are Christians.

The Major of all these three Arguments is surther proved, thus: No man is professed by a Christian that professed not to Accept of Christ as Christ (or to believe in Christ as Christ) But no man doth profess to take Christ as Christ that professed not to take or accept him as a Priest, Teacher and King: Ergo.

The Major is plain in it felf, The Minor is as plain, it being effential to Christ to be the Priest, Propher and King. And from these essentials related to us and accepted by us, doth our own denomination of Christians arise. And that a bare Assent without Acceptance doth not make any one a Christian, is past doubt, and shall be further spoke to anon. If Baptism then be commonly called our Christening and so be our entrance solemnly into the Christian state, then it is not to be given to them that are not Christian somuch as by Profession: but that Mr. Blake's Profession of another species of Faith is no Christian so much as by Profession, I doubt not is here proved.

And furthermore, If a Faith defective in the Affenting part, about the Essentials of its Object, serve not to denominate a man justly a Christian; then a faith desective in the Consenting or Accepting part about the Essentials of the Object, serveth not to denominate a man a Christian: But the Antecedent is true: therefore so is the Consequent. By Desective I mean not only in the matter of perfection of degree, but that wanteth the

very Act it felf.

The Antecedent is proved, because else the Turks are Christians; because they believe so many and great things of Christ; and else a man might be a Christian that denyed Christs death,

or refurredion, or other Effentials of Christianity.

The Consequence is good. For Christianity is as truly and necessarily in the will as in the understanding; consent is as effential an Act of covenanting as any. So that I may conclude, that as he is no Christian that professes he is no consent and accept him for his Priest Prophet and King; But so doth not Mr. Blake's Professor of another saith: therefore he is no Christian, nor to be baptized.

The

The 14th Argament is this: If we must baptize men that profess not saving faith and repentance, then is it no aggravation of such mens sins, that they either plaid the hypocrites in such Professions, or fell from them, or walkt contrary to them. (For no man can walk contrary to a Profession which was never made:) But the Consequent is false, therefore so is the Antecedent.

Our Divines ordinarily charge wicked men with contradicting of Profession which they made with God, either in Baptism or the Lords Supper. And they expound many places of Scripture which the Arminians take as favouring their Cause, to be meant according to the Profession of wicked men. Now it seems to me, that Mr. Blake by his Doctrine doth undertake to justifie all these wicked men, from this aggravation of their sin, and to take them off from repentance and humiliation for it: For if they made no such Profession in baptism (if at age) or in the Lords Supper, then it can be no aggravation of their sin that they walk contrary to it: But I dare not undertake to secure them from the punishment,

Argum. 15. If all (at age) that are baptized (and all that receive the Lords Supper) must engage themselves to believe presently (in the next instant) yea or at any time hereaster, with a saving faith, then must they Profess at present a saving saith. Or, if we must baptize none that will not engage to believe savingly, then must we baptize none that will not Profess a saving saith. But the Antecedent is true: therefore so is the Conse-

quent.

The Antecedent is Mr. Blake's Doctrine, who affirment that it is not necessary that they that come to baptism or the Lords Supper, do Profess a present saving faith, but its sufficient that they engage themselves to believe by such a faith. The Conse-

quence is proved thus.

1. It is not the Beginning of faving faith which we are to engage our selves to in the Sacraments, but the Continuance: therefore the Beginning is presupposed in that Engagement: and so we must no more baptize without a Profession of Faith in present, than without an Engagement to believe bereaster. The Antecedent is proved thus: There is no one word in Scripture,

Bb 2

ture, either of Precept or example, where any person in baptism or the Lords Supper doth engage, or is required to engage, to begin to believe with a saving faith, or to believe with a faith which at the present be hath not: Shew but one word of Scripture to prove this, if you ean; if you cannot. I may conclude that therefore we must not require that which we have no Scripture ground to require.

2. This Engagement to believe favingly, is either for a remote diffant time, or for the next inflant: I'm no unbeliever (as to that faith) is called to promife in Baptism such a saving faith, either at a diffant time, or the next instant: therefore not at

all.

1. Not at a diffant time : For first, that were to resolve to ferve the Devil, and be an unbeliever till that time. 2. And no

man is fure to live any longer time.

2. Not at the next instant: For first, that instant cometh as soon as the word of Promise is out of his mouth, even-before Baptism; and therefore by that Rule he must believe savingly before.

2. We may as well stay one minute or instant to see whether he will perform his Promise, as to baptize him upon that bare Promise of believing the next minute.

3. It is a ridiculous unreasonable conceit, that any man should say, [I believe not savingly yet, but within a minute of an hour I will;] and that this should be required in baptism and the Lords Supper.

3. God makes it not the condition or qualification of them that are to be admitted to Baptism or the Lords Supper, that they should Promise to do that which they have no Moral Power to do, (1 mean, such as the seed or habit of Grace containeth, as to the act:) But the unregenerate have no Moral Power to be.

lieve with a faving faith : Ergo, coc.

The Majoris proved thus: 1. To promife to believe favingly, is to Profess that they are truly willing to believe favingly; but no wicked men are truly willing so to believe therefore they are not called to promise it; for that were to be called to profess an untruth, and so to lye; Unless as they are called to be really willing and promise both; and that is but to be sincerely faithful and to promise to continue so. 2. It is not found

any where in Scripture that I know of, that God doth call any wicked man to promife to be a godly man or true believer before he is so; but only commandeth him to be so. And if God never call such men to such a promise at all, then is it not the condition or qualification of persons to be admitted to the Sacraments.

(We fill speak of the aged.)

The Minor is proved from many Scriptures, and is the common Doctrine of all Antipelagians, at least; We are dead in trespasses and sins: and must we baptize and give the Lords Supper to such dead men upon a Promise that they will be alive? Out of Christ we can do nothing: Without faith it is impossible to please God. It is God that giveth to will and to do of his good pleasure. And no wicked man can tell whether God will give him the grace of saving saith: therefore he cannot promise to have it. But I shall speak more to this under the last Argument.

Argum. 16. If there can be no example given in Scripture of any one that was baptized without the Profession of a faving faith, nor any Precept for so doing, then must not we baptize any without it. But the Antecedent is true: therefore so is the

Consequent.

What is pretended this way we shall examine anon among the Objections. In the mean time let us review the Scripture examples of Baptism, which might afford us so many several Arguments, but that Ishall put them together for brevity. 1. I have already thewed that John required the Profession of true Repentance, and that his Baptilm was for Remission of sin. 2. When Christ layeth down, in the Apostolicat Commission, the Nature and Order of his Apostles work, it is sirft to make Disciples, and then to Baptize them into the Name of the Pather, Son, and Holy Ghoft; And as it is a making D feiples, which is first expressed in Matthew, so Mark expoundeth who these Disciples are (as to the aged) by pu ting Believing before Baptifm : and that we may know that it is Justifying faith that he meaneth, he annexeth first Baptism, and then the Promise of falvation, Matth. 28. 19. Mar. 16-16. [He that believeth and is baptized, fall be faved. This is not like fome occasional Historical mention of Baptilm, but its the very Commission of Christ

to his Aposses for Preaching and Baptism, and purposely expresses their several works in their several places and Order. Their first task is by teaching to make Disciples, which are by Mark called Believers: The second work is to Baptize them, whereto is annexed the Promise of their Salvation. The third work is to teach them all other things which are afterward to be learnt in the School of Christ. To contemn this Order, is to renounce all Rules of Order. For where can we expect to find it, if not here? I profess my conscience is fully satisfied from this Text, that it is one fort of faith, even saving, that must go before Baptism, and the Profession whereof the Minister must expect. Of which see what is before cited out of Calvin and Piscatar-

That it was faving faith that was required of the Jews, and professed by them, Alls 2.38,41,42. is shewed already, and is

plain in the Text.

Alts 8. The Samaritans believed, and had great joy, and were baptized into the name of Jesus Christ ver. 8,12. Whereby it appeareth that it was both the understanding and will that were changed, and that it was not a meer Dogmatical faith: and that they had the Profession of a saving faith (even Simon himself) we shall show anon when we answer their objections.

All 8. 37. The condition on which the Eunuch must be baptized was [if be believe with all his heart;] which he Professed to do; and that was the Evidence that Philip did ex-

ped.

Paul was baptized after true conversion, Ad. 9. 18.

The Holy Ghost fell on the Gentiles, Acts 10.44. before they were baptized, and they magnified God. And this Holy Ghost was the like gift as was given to the Apolles who believed on the Lord Iesus, and it was accompanied with Repentance unto life, Act. 11.17, 18.

Acts 16.14.15. Lydia's beart was opened before he was baptized, and he was one that the Apostles [indged faithful to the Lord]

and offered to them the evidence of her faith.

full to the resolution of the question in hand. He first asketh what be should do so be saved. The Apostle answereth him, believe

in the Lord felies, and show shals be saved and thy bouse: To that it was a faving faith that here is mentioned: He rejoyeed and believed with all his house, and was baptized that same hour of the night or straight way. It is here evident that he professed the same faith which Paul required, or else the equivocation would make the text not intelligible. And that which was required was a

faving faith.

Att: 18 8. [Crisque the chief ruler of the Synagouge, believed on the Lord with all his hanse, and many of the Corinthians bearing, believed and were baptized. Here we have two proofs that it is saving faith that is mentioned. One, in that it is called [a believing on the Lord,] which expresses faving faith. Another, in that it is the faith which related to the doctrine preached to them, as is expressed in the word [Hearing] that which they heard they believed: but they heard the promise as well as the History of the Gospel; and they heard of the Goodness as well as the Truth; and they heard Christ offered to them as their only Saviour; for Paul never preached Christ but in this manner, and to these ends, even as might tend to their Justification, and Salvation; and it was a saving faith that he still exhorted men to.

Those in Atts 19. 5. were baptized as [Believers in Josus Christ] which is saving faith; whether it were by John's Bap-

tifm, or by Paul, or others, I now enquire not.

And what all the Churches were supposed to be to whom the Apostles wrote, I have shewed before. In a word, I know of no one word in Scripture that giveth us the least intimation that ever man was baptized without the Profession of a saving faith, or that giveth the least encouragement to baptize any upon another faith.

But before we proceed, Mr. Blake's exceptions against some of these Arguments from the forecited texts must come under con-

fideration, how little foever they deferve it, pag. 166.

To what I faid from Mat. 28.29. [I am very fory to bear the constitution of visible Churches to suffer the brand of making of Mat. 28.29. counterfeit and half Christians Answ. Por all that I will not be vindicated, moved with pity to err because you are sorry to hear the truth.

1. Church constitutions make not Christians, of one fort or other

but.

but contain them when made. 2. And my arguing was to prove that every faithful Paftor must intend the making of sincere Christians, and not only counterfeit or half-Christians. This is a truth that so good a man should not have been sorry to hear. 3. If you mean that visible Churches contain not counterfeit and balf-Christians, you might have been sorry long before this to hear

both Protestants and Papists lay the contrary.

You add [Its well known whose language it is, that all charging duty on unregenerate persons is only to bring them to bypocrific.]

Answ. And if the end of that duty were no higher than to bring men to be counterfeit Christians, they had not said amis. When we hear that charge, it is for perswading men to hear, pray, &c. for sincere faith: But if I perswade men to become Christians, and mean only the Professors of faith without the thing professed, or the believing with another sort of faith, then I might well be charged with perswading some to hypocrisse, and the other to be half-Christians. 2. You have not yet proved that Baptizing the Professors of a lower faith, is the appointed means to bring them to saving faith.

You say [In order to make men sincere Disciples they must be made visible professing Disciples] Answ. If there be not a palpable equivocation, you must mean, that it is the same Discipleship which some have sincerely, and others but visibly by profession: and then it must be the same saith. And then you say to this effect that [in order to make men sincere, they must profess to seem to be so before, they are so, that is, a lie is the appointed means to make the thing spoken become true] But if according to the current of your doctrine you mean in the later branch of your distinction, those only that profess another sort of saith, and so equivocate in the word Disciples, then I answ. 1. Your Disciples are no Disciples, nor so called once in Scripture. 2. Nor is that any thing to baptism, till you have proved that baptism also annexed to your Discipleship, is a means appointed to bring them to a higher saving saith.

You tell us that men may be half Christians in order to be whole Christians] Answ. But not baptized to that end, nor must the Preacher intend the making of any half-Christians and no

more,

What you mention out of Ames of taking stones out of the quarry, to polith, &c. is nothing to the purpole. Baptizing them is not polishing them , that is, preparing them for conversion, according to the Inflitution; but its the placing polifhed flones in the building : To polish them for the building, is to make them true Disciples, and not Professors of another kind of faith. P. g 168. When I fay that to be Christs Disciples is to be one that unfeignedly takes him for his Mafter, &c. You answer that This is true as to the inheritance of Heaven, but not as to the ininheritance of Ordinances : The few ontwardly was not thus qualified.] Repl. 1. Our question is, "bat is a Disciple? and what's your answer to that, unless you diffinguish of two forts, and mean that another fort there are that inherite Ordinances? 2. And then I say further, some Ordinances are without the Church, and those may have them that are no Disciples; and f r those proper to the Church, none have right to them but who at least profess the foresaid Discip'eship. I wonder what your three forts of Disciples will prove, that do not profess to take Christ for their Master.

Next, where Mr. Blake would have proved the Text not to be meant of found Believers, because they are such Disciples as a whole Nation is capable to be; I answered, that whole Nations are capable of faving faith, and proved it : to which he mentioneth the capacity of stones to be made Children: As if men had no more then stones; And as if God could not make all in a Nation believers, by the same means us he makes some such. He turns to the question, what a Nation is capable of \ to [what may beenpelled] ind argueth as if they were capable of no more than we may eventually expect and faith this that is a doctrine fo clear that proof needs not; Where there never shal be any futurity, we way well and fafely speak of an incapacity Anf. As if omne possible effet futurum : "and men should have every thing good or bad which they are capable of. A fad world ! when among learned Divines fuch fayings are: Truths that need no proofs as if the contradictories of our Principles were become Principles. Its added [Capacity is vain, when it is known, & coifest that existence shall never follow. An (w. Hath fuch an affertion bin usually heard among the worthippers of the Creator & the admirers of his works? If one of those that are suspected of Heresie had said such words, what should we make of them! Doth all Passive or Objective power, Natural, Violent or Neutral, come into act? Doubtless no man that hath one thought of these things will say so; if he do, he must say that God can do no more then he doth: nor any creature do more then it doth! But if there be such a power or Capacity of a thing that shall not exist, then it is sad to hear God charged with making all such powers or Capacities in vain. He knows why he doth many things which he tells us not the reason of; but here there is reason enough apparent, to cause us to give God better words.

I ask't whether Preachers be not bound to endeavour the faving conversion of whole Nations? He answereth [I think they are to bring them, if Heather', to a wisible Profession, and as many as they can to thorow-conversion.] Repl. 1. This is no answer to my question; unless it import a concession of what was denyed. Must men endeavour to convert a whole Nation, or not? 2. If we must endeavour to convert no more than we can convert, then we must know the success before we endeavour which cannot be; and must endeavour to convert no more then will be converted, which is worse then salse 3. I will not endeavour to perswade any man to Profess to be what he is not, or to have what he hath

not, or to do what he doth not,

He next noteth it as a remarkable contradiction in adjecto, that I say, (Vocation uneffectual is common to Pagans) saying, that [Calling in Scripture Phrase is not a base tender, but accompanyed with a prosessed answer.] Repl. This is like much of the rest. Let these Texts be judge, Prov. 1.24. (Because I bave called and reresuled, I bave stretched out my band and no man regarded, but ye have set at nought all my counsel, &c.) so Isa.65.12. When I called ye did not answer, when I spake ye did not hear, &c. so Isa.50.2. &c. 66.4. and fer.7.13. & 35.17, Mat.22.3.5. He sent forth his servants to call them that were bidden, &c. But they made light of it, &c.] I shall recite no more. It hath not been thought a contradiction by Protestants or Papists that I know of, till now, to talk of sunessed actions.

To what I said from Mar. 16.16. litle that needs a Reply is answered. He saith [If I will contend for an exast order, then be

Mar. 16,16, vindicated.

muf say that faith alway preceds and never follows after Baptism Repl. In reason we must distinguish between a precedency of prescribed duty, and of event, and not seek to blind the Reader (as you speak) by consussion. There is constantly this order in the prescribed duty that no man should seek Baptism but a true peliever, for himself and his seed; and no man should baptize any but those that profess this true belief, and their feed. This is the fixed order of duty. But what then? will it follow that eventually faith never followeth baptism, nor baptism never goeth before faith? Yes, when you can prove that man never finneth, by omitting his duty, and that God never recovereth a finner by his Grace.

You add And then he may preach in England to build up converts, but not to convert | Repl. True if there be none in England that negleded that faith which God commanded before nor received baptism in a case which is unmeet for it, nor any that were baptized in infancy when they were uncapable of believing. As to your frequent objection of the Nullity of fuch baptism, I shall

Null it anon, in its proper place.

His concession in terms from 1 Pet. 3. 21. he retracteth by an exposition of his words as spoken Rhetorically, and thinks that ony one that ever read Rhetorick may know his fenfe; when there is such a Wood of Tropes and Schems that such Novices may fooner be loft in them, then hunt ont the fense of every Rhetorician. The proper sense, he takes to be [an egregions peice of . ffetted non-fenfe for then it were true that juftifying faith is a promise Repl. It only follows that justifying faith is not only an Affent, but the wills confent to the covenant of grace, or that Christ be ours and we his; and this is heart-covenanting; and that the external verbal promifing or covenanting with God, is the profession of this faith: And it is not my fault if I be put to tell you, that as long as you are fuch a stranger to the nature of justifying faith, as many such dark, though confident passages in your books do import, your Arguings will want falt, if not fense. I know this is like to displease : AS.8.37. But what remedy ?

To the Text Att. 8.37. he answereth pag. 176 [that indeed be never met with any thing either in Scripture or Reason produced,

vindicated.

th t carries with bim fo much as any color for it, this excepted. Repl. This is not my first Observation, that confidence is not alwaies a fign of a true judgement; and the feeing of no difficulties before us, proves us not to know more than other men. His particular answers are, [1. Philip. may tall for that de bene effe when the Eunuch was to be admitted, which was not yet effential to his admittance. Repl. 1. Its ftrange that when we are disputing what is of a necessity to a just admittance, that we mult turn to dispute of the Essentials of an admittance. I never thought that any thing but admittance was effential to admittance: but there are many things fine quibus non licet. 2. Philip is determining a question, and giveth this in as the decision, If there believe with all thy beart, thou mayeft. And to fay that this is but de bene effe, meaning that it includeth not the Negative, otherwife thou mayest not, is to make Philip to have deluded and not decided or resolved. Use the like liberty in expounding all other Scripture, and you'l make it what you please. The second Answer is that | Dogmatical faith is truly a Devine faith. | Repl. But not the Christian Faith, nor anywhere alone denominateth men Believers in Scripture: I remember but one Text, John 12.42. where it is called Believing on Christ; and but few more where it is simply called Believing: but none where fach are called Believers, Disciples, or Christians, or anything that intimateth them admitted into the visible Church, without the Profession of faving faith added to this Assent. The rest which he here addeth, we shall take in, when we come purposely to speak of that subject.

I conclude. That all examples of baptism in Scripture do mention only the administration of it to the Professor of faving faith: and the precepts give us no other direction. And I provoke Mr. Blake (as far as is feemly for me to do) to name one precept or example for baptizing any other, and make it

good, if he can.

Argum. 17. is from 1. Pet. 3.21. I he like figure whereto even Baptifon doth also now save us: not the putting away the fifth of the sless, but the answer of a good conscience toward God. [Whence I thus argue; If Baptism be appointed for our solemn admission into a state of salvation, as Nouhs Ark received men into a state

of safety from the deluge, then none should be baptized but those that profess that saith which entereth them into a state of salvation. But the former is true: therefore so is the later.

I. Here it is implyed plainly that this is quoad finem Instituentis, the common appointed use of Baptism, which the Text mentioneth, though eventually it prove not the common effect. through the error of the Receivers. And this appeareth, 1. In that it was spoken plainly in the Text of the very Nature and appointed use of Baptism, and so of Baptism as Baptism, without any Exception, Limitation or Distinction. Therefore it is not spoken of any defferent use that it is appointed for, to the Elect, as diffinct from its common use to others. Its spoken of that fignification and common use to which Baptism is appoinred ; viz. to fave : Elfe we shall never be able to understand the use of it or any Ordinance from Scripture, if we shall take liberty to fay, [It is this to one, but not to another ;] when the Scripture faith no fuch thing, but speaks of the nature and use of it without diftinction. Elle when it faith, [C reumcifion is a Seal of the Righteon nefs of Faith.] we may lay with the Anabaptiffs, It was fo to Abraham, but not to all others. | And when the Lords supper is said to be appointed for the remembrance of Chrift, I we may fay, That's but to fome, and not to others, when as the Text plainly speaks of the stated use of the Ordinances to all. 2. And in the type its clear : for it was not fome only but all that entered Noahs Ark that entered into a flate of falvation from the deluge : therefore fo it is here, as to the commanded use.

2. When Baptism is said to save us, its plainly meant of the state of salvation that Baptism entereth us into; and not of Baptism ex operato, effecting our salvation: And so Baptism comprehendeth the state into which we are solemnly by it initiated. As a woman that is married to an bonourable man, or a Sou'dier listed under an honourable Commander, is said to be bonoured, the one by marriage the other by listing: Where antecedent consent is the great soundation on both sides of the honorable relations, and the subsequent state is the condition or state it self which is honourable: but the solemn signification is

Cc 3

but the expression of the former, and passage to the latter.

3. Hereby its apparent, that though the answer of a Good con-

3. Hereby its apparent, that though the answer of a Good conficience be the principal thing intended and that saveth, yet the external Baptism is here included as the sign and solemnization; so that when the Apostle saith, (Not the parting away the silth of the sless,) he means (not the bare outward all of washing alone or as such,) but baptism as it is entire, having the thing prosessed on our part, rogether with the prosessing sign.

4. It is therefore but by way of fignification, oblignation, and complemental exhibition, that Baptism saveth, it being neither the first or principal efficient or condition of it; But is valid as it is conjunct with the principal causes and condition.

for the attainment of these ends.

5. It is not a meer remote means leading towards a flate of falvation, that Baptism is here affirmed to be; but an enterance, or means of entrance into that state of falvation it self. As the heart covenant or Faith doth it principally, so Baptism signally and complementally. This is plain; I. Because it is not said to help us towards a state of salvation, but expressly to save. 2. Because the Type which is here mentioned, viz. The Ark, was such a means, that all that entred into it for preservation from the Flood, were actually saved from it. All this laid together, doth confirm both the Antecedent and Consequence

of my Argument.

Calvin on the Text saith, [Hoc in bapissmo liquido apparet, whi Christo consepctimur, ut mundo & carni mortui, Deo vivamius; — ergo sicut Noe vitam adeptus est per mortem quum in Arca non secus atq; in sepulcro inclusus suit, & toto mundo pereunte, servatus suit cum exigua familiarsic bodie Mortisicatio qua in Baptismo siguratur nobis ingressus est in vitam; nec salus speranda est, nisi à mundo simus segregati. — Poterat qui spiam objicere, baptismo Noe nostrum esse longe dissimilem, quia plerosq; bodie baptizari contingat. Respondet autem, Non sufficere externum simbolum, nisi verè & essecuter baptismum suscipiant. (mark verè) Atqui ejus veritas in psucis reperietur. — And least you should think that Calvin takés it for a means towards a state of salvation, and not the solemn entrance into it, mark what sollows, Nec bic docere voluit Petrus inane & inessicax esse Christi institutum, (that is,

as to falvation) sed tantum excludere hypocritas à spe samis, qui Baptismum quantum in se est depravant ac corrumpunt: Mark here, that no Baptized men are excluded from salvation but Hypocrites. 2. I hat they that are excluded from salvation but Hypocrites. 2. I hat they that are excluded from salvation for all their Baptism, are such as did deprave and corrupt it, and not justly use it. I conclude my sentence in his following words; Quid er gò agendum est? Nè separemus qua à Domino conjunted sunt. Debemus in baptismo agnoscere spirituale lavacrum: debemus illic testimonium remissimis peccatorum & renovationis nostra pignus amplecti: sic tamen relinquere & Christo & Spiritui sanllo suum honorem, &c. His verbis dotet Baptismum pracipuâ sui parte spiritualem esse: deinde peccatorum remissionem & reformationem veteris hominis in se completti.

Beza in loc. [Hoc loco Baptismus dicitur a niveror ejus liberationis qua contigit ecclesia in diluvio. Nam & ha; liberatio & Baptismus adumbrant ecclesia santt sicationem & emersionem à pecca-

ti & mortis gurgite.

Yet another Argument may hence be raifed thus:

Argum. 2. If according to the Institution the Answer of a good Conscience must be joyned with Baptism for the attaining of its end, then must we admit none that profess not that answer of a good conscience. But the former is certain from the Text: For Baptism is said to save; that's its appointed use: yet not the external washing, but the answer of a good conscience doth it; therefore this is of necessary conjunction; and without it Baptism cannot attain its end: But it is to be administred & received only in order to the attainment of its end, and therefore never in a way by which the end is apparently not attainable.

What this answer of a good conscience is, we shall further enquire anon. Both the common expositions fully confirm the point which I maintain. The Assemblies Annot recite both thus; [Hence by the answer of a good conscience we may understand that unfeigned saith, whereof they made confession at their Baptism, and whereby their consciences were purified, and whereby they received the remission of their sins &c. Some understand by the Answer of a good Conscience, that Covenant whereinto they entered at their Baptism, the embracing whereof they testified by their unseigned consession of their Faith] viz. such a Faith as is aforesaid:

fo that I conclude that this Text doth plainly shew that Baptm is for the faving of the Baptized as to the instituted use, and may not be used meerly to any lower ends then to put them into a

present state of Salvation.

Argum. 18. No one may be admitted to Baptism, who may not be admitted a Member of the Church of Christ. No one may be admitted to be a Member of the Church of Christ without the profession of a faving faith (by himself or Parents, or Proparents) therefore no one may be admitted to Baptism without the profession of a faving faith.

I speak of such admission to Church-membership as is in the power of the Ministers of Christ, who have the Keyes of his

Kingdom to open and let in, as well as to cast out.

The Major is past question, because Baptism is our solemn entrance into the Church, who were before entred by private confent, and Accepted by the Covenant of God.

All the question is of the Minor, which I shall therefore

prove.

1. It is before proved that all the Members of the Church must be such as are visibly, solemnly, or by profession, sanctified from former sin, cleanted, justified persons of God, the Heirs of the Promise, &c. But this cannot be without the profession of a saving faith, Ergo, &c.

2. This also is before proved, where it was shewed that no

others are Christians, or Disciples.

3. In All 2.41,42,60. The many thousands were added to the Church, were such as received gladly the doctrine of saving Faith and Repentance, and continued in the Apostles doctrine, and sellowship, and breaking of bread, and Prayer: and so far contemned the world as to sell all, and make it common: And doubtless no man continued in those wayes, (of doctrine, sellowship, prayer, 60.) without the prosession of saving Faith & Repentance; for the very use of these is such a prosession. Of which saith Calvin in Al. 2.42. Quarimus ergo veram Christicalessam: His nobis ad vivum depistum est eyus Imago: Ac initium quidem facit doctrina qua velusi ecclessa anima est) not as barely heard, but as prosessed or Received) Nec quambibet dottrinam nominat, sed Apostolorum; boc est quam per inforum manus silium.

Dei tradiderat: Ergo ubicunque personat pura von Evangelii, ubi in ejus prosessione manent hominet, ubi in ordinario ejus anditu ad prosessione se exercent illic indubie est Ecclesia, &c. Quare non temere bac quatuor recenset Lucas, quum describere vult nobis ritè constitutum ecclesia statum. Et nos ad honc ordinem eniti convenit, si cupimus verè censeri Ecclesia coram Deo & Angelis, non inane tantum ejus nomen apud homines justare. And ver. 47. It is said that the Lord added daily to the Church such as should be saved. Obj. It saith not that all shall be saved that are added to the Church, Answ. But it describeth them that were added to the Church, viz. that were such as should be saved; or as Beza yielded to another reading (and so Grotins and many others,) such as saved themselves from that untoward Generation, squises

quotidie servandos recipiebant in Ecclesiam.

The Church is the Body of Christ, Col. 1, 18,24. and none are members of his Body, but fuch as either are united to him, and live by him, or at least feem to do fo. The Church is subjett to Christ, and beloved of Christ, and cherished by him; we are members of his body, of his flesh, and of his bones, Ephe. 5.24 25,30. And those that are against the General Redemption, me thinks should be moved with the consideration, that it is the Church that Christ gave himself for; even the visible Church which he purchased with his own blood, Att. 20.28. Ephe. 5. 25. and he is the Saviour of bis body, ver. 23. But so he is not effectively the Saviour of the Professors of a Faith that doth not justifie: AT Sogar he is the effective Saviour of those that profess a Juflifying faith, and 197' a'Anthar of the fincere : but of others, neither way. Hitherto Divines have gathered from the plain texts of Scripture, that there is but One Church, One Faith, and One Baptifm: and that those that had this Faith really, were to be baptized, and were real members of the Church; and that those that professed this faith, and so seemed to have it when they have it not, are visible members of the Church, and are so taken because their Profession is sensible to us, and by that they feem to have the thing professed. But the Opponents are fallen into a new conceit in all thefe.

1. They feign a New Christian faith to themselves, viz. A faith that is short of Justifying; which Scripture and the

Church of God have taken to be but a preparatory to the Christian faith subjectively, or but a common part of it ebjectively confidered : fo that before there was but one Christian faith . and now they have made two. 2. And fo before, there was but one fort of real ferious or fincere Christians, confifting of fuch as had that real Christian faith : and now they have found out another fort of them; that hold another fort of faith, 4. So have they feigned a new Baptism; for the Old Baptism was for Remission of sin, and Burial and Resurrection with Jesus Christ, and to engraff men into the Church wich is the body of Christ, upon the profession of a faving faith : but the new feigned ends of Baptism are far different. 4. And they have feigned also a new kind of Church : For the Church of Christs conflictation is but one, which is called visible from mens Profession, and invisible from the faith professed. But they have made a Church which consistest of a third fort of members: that is, of men that neither bave faving faith, nor professit, but only have or profess to have a faith of a lower orb. 4. To this end they have confounded the Church and the Porch, the Vineyard and the adjacent part of the Wildernels: those that heretofore were but Catechumeni or men in preparation for the Church, are now brought into it : and are annumerated to true Christians, before they once profess themselves such, and that upon a lower profession. 6 And hereby also the two forts of Teaching are confounded, which Christ distinguifheth, Mat. 28.19,20. That teaching which draweth men to Chrift, and maketh them Disciples, and that which instructeth them when they are his Difciples; that which perswadeth them to receive Christ Jesus the Lord, and that which perswadeth them accordingly to walk in him. For they take him for a Disciple, that is but learning to be a Disciple, meerly because he submitteth to learn, and hath learned before fome preparatory truths; though vet he be not made a Disciple indeed, nor profess so to be.

Mr. Blake is deeply offended with me, for faying that Hypocritics that feem not only to be found Believers, and profess a Justifying faith, when they have it not, are only equivocally or shalogically Christians or members of the Church, co. But I fall fay somewhat more concerning those Believers that are

described.

described by him, who do not so much as profess a saving faith, viz. that they are no members of the Church at all (if notorious,) and are not so much as to be named Christians, porto be admitted into the visible Church. No man can prove that ever one man was admitted a Church-member in all the New Testament, upon the Profession of any lower kind of faith. than that which is the condition of Juftification. Otherwise we should have two distinct Churches specifically different, or two forts of Christianity and Christians differing to'A fpecie: because the faith which is here made their qualification, doth specifically differ by a moral specification. When the Jaylor, All. 16. 30, 31, 32, 33, 34. was admitted into the Church by Baptism, with his houshold, it was upon the Professing of such a believing, by which both he and his houshold might be faved, as is before shewed. And so of all others in those times.

Argum. 19. If we once admit men to baptism or the Lords Supper upon the Profession of any other than Justisying faith, we shall be utterly confounded, and not be able to give any satisfactory Description of that Faith, and so never be able to Practise our Doctrine, as being utterly uncertain whom to baptize.

That I may the better manifest this, I shall examine all the considerable Descriptions of that faith which I can meet with. The Papists themselves are not agreed in this business: sometime they speak as if a bare Assent would serve the turn, but commonly they add that there is a Necessity also of consent, 1. To be subject to the Church. 2. To live under the Ordinances. And if they take the Intention of the party or Parents; or their Godfathers and Godmothers to be necessary, as they do the Intention of the Priest, then a bare Profession with them will not serve, nor can they tell when any one is baptized.

Mr. Blake doth speak so much, and purposely of this Point, that one would think we may expect an exact Description of this faith from him, if from any man: especially in his last Book, when I had so earnestly Intreated him before to do it, because of the omission of it in his former Book: And yet even in this hath he done nothing but involve and obscure his mean-

Dd 2

ing more than before: though I had purposely urged him to a plaindiscovery of his sense, even somewhat beyond the bounds of modely, as it is esteemed of in common cases: For I perceived that the stress of our differences did rest much in this; because no wise man will leave his grounds till he see where he may have better; unless he mean to be for nothing, or of no Religion: there's no reason a man should upon every opposed difficulty relinquish that he hath.

And here, that I may do Mr. Blake no wrong, I shall cite his mind in his own words, and gather as many of his disclosures

of it as I can find.

For what he hath said in his Book of the Covenants, I have spoken to it already in my Apologie. And I write nor for those lazy Readers that had rather err than be at the pains of reading what is already written: I shall therefore suppose that, and gather what he saith in his Treatise of the Sacraments:

Pag. 109. he faith [" I confess as much of Repentance in them " as was required in any to the acceptation of Bapti/m: namely. A of Renunciation of their falle way, and a professed Acceptation of the . sender of the Gofpel. And after. [to renounce his may of Paganism, fudaism and to profess and engage to a Christian faith "Ge conversation. Here I understand not Mr. Blake's english, if he do not plainly renounce his cause, and say the same that I do, and fo make vain his industrious opposition. The tender of the Gospel is the tender of Christ, and pardon and life to all true Acceptors of it. If the professed Accepta ion of this tender be not [professed saving faith.) beyond all common faith, I must despair of knowing what faith is, and consequently being fure that I have it, and that I may be faved by it. And if professing a true Christian faith and conversation, and engaging thereto be not a professing of that which is proper to the fanctified. (I mean in the special sense) then Mr. Blake hath made a new Christian Faith and Conversation which Scripture never prescribed nor described.

Pag. 172. He gives another, but the most express answer, which is likest to be his mind ["For a direct answer, I ay, it it not profession to lay we have this faith, but a profession of our affent to the necossity of it, with engagement to it that gives this lit-

"stle, fo P. 173. I fay & do profess of those that have those feeret reefervations wrapt up in their breafts, & not get from under the come er of lufts, yet convinced of their duty, and acknowledging the No-" cefficy, that it is the mind of God that they fould be Baptized and " have admission to Ordinances, in order to bring them more fin-" cerely and unrefervedly to God. And this being the Will of God, as " you feem to yield when you fay, We are bound to Baptize them : I fay they have right in the fight of God to Baptifm. I I hall begin my Reply with his last passage; and I must needs say that Mr. Blake doth unworthily abuse me and my words, in saying that [] feem to yield that we are bound to baptize them. Them ! What them? My own words which he citeth to prove this by me, are thefe [Vocation, which is effectual only to bring men to an outward Profession of faving faith, is larger then Election, that makes men fuch whom we are bound to baptize 7 Forfooth in these words I contradict my self; I feem to give Mr. Blake the cause. I cannot but say, that it is pity the Church should be troubled with fuch an undigefted undiffinguishing management of controversics, for men to write so learnedly, and industrious-Iv before they observe what they fay. Is the outward Profession of a faving faith, (which I fay makes men fuch as we are bound to baptize) the same thing with | the Profession of a common faish, Short of faving, or with that common faith it felf?] What should a man fay to fuch a confuter, but advise him to joyn with us his weak Brethren, in defiring God to pardon us for fuch troubling and abusing the Church?

1. As to his Description of the persons to be Baptized, I shall add, 1. That his last Description, pag. 173. containeth nothing but what may stand with, First, an open resusal of God and Christ. 2. And that which is commonly taken for the sin against the Holy Ghost. For its past doubt that men may both be convinced of Duty, and confess the Necessity of it, and yet may openly profess, that the world and their lusts are yet so dear to them, that they will not yet have God to be their God, & Christ to be their Saviour, on the Gospel terms. And I think a man that openly resuscent Christ at the present, should not be baptized at the present, though [be be convinced of Duty, and acknowledge

the necessity of it.]

As to his other Description pag. 172. the word [Engagement to it] either fignifieth [an engagement favingly to believe from that very instant forward] and this doth Necessarily import a present Profession of consent, and so of present saving faith: For man can so engage that doth not Profess such consent and believe: And this destroyeth Mr. Blakes cause. Or else it signifieth such an engagement to believe for some distant suture time, which is consistent with a non-profession of present consent to have Christ as offered. And this is the same with that before constuted; If such may be Baptized, then they may say [we are convinced that we must savingly believe in Christ, and we do engage our selves to do it, as soon as we can spare the world and sorsake the Flesh and the Devil; but yet we cannot, and will not do this.] Baptize such who dare for me.

But for a further search of Mr. Blakes mind, observe his words, pag. 175. Where he answers to what I now object. And first he citeth these words of mine [Where you say that an acknowledgement of the Necessity of such faith, with engagement to it, is sufficient for a Title to the state. I reply. Then those that at present renounce Christ, so it be against their knowledge and Conscience, and will engage to own him sincerely for the suture have a Title to Baptism] To which he replyeth [How cames I pray you that [future | in? you manifest much reading in the Law and I have heard this as a Maxim, In obligationibus ubi nullus certus statuitur dies, quovis die debetur; There is no day overta-

ken, but engagement is for present, &c.]

which were no promife, but a donation or profession; If you do not then believe, then your promise (as you call it) is a falfhood; And to tell a lie, is no fuch a duty as can give right to Baptism. No man should say, be believeth, when he doth not. 2. But if it may be he means not futurum rematius but futurum proximum. That cannot well be neither, because he saith the engagement is for present. But suppose he do mean by present | the futurum proximum either this importeth a profesfion of faving faith, as well as an engagement to believe the next inftant, or it doth not. If it do, I have the thing I feek, and Mr. Blakes cause is given away. If not, then Mr. Blake doth feign God to require such a kind of promise or engagement as our titile to baptifm, which I believe the common vote of reason will pronounce to be vain, ridiculous, if not impossible by moft. Vain it must needs be to make so solemn a promise of performing that in the next infant, which he may actually perform & fave all that ado. Should I cause covenants to be solemnly drawn up, and witnesses called, and seals affixed, that I will give such a thing in the next Minute after the fealing; why then may I not as well give the thing it felf? The Minister may stay one minute longer before he go to Church to baptize the person, or he may use one word or two more in prayer and exhortation; and by that time the inftant would be come. And Ridicaloss it feems to me, that any man should be admitted upon fach a promise as this I will not yet leave my fin for God; nor renounce the world the Flesh and the Devill for Christ, or take him for my only Lord and Saviour : but I engage my felf to do it, or I will do it as foon as the word is out of my mouth or I am not yet willing to have Christ as he is offered : but I will be willing the next infant. If any fay fo to me, I will hold my hand from baptizing one minute, and ask him whether now he be willing? For certainly the man mnft break his promile between the making and the sealing of it, if he be not a found Believer already. For there must go more then one infrent between his promise and the Ad of baptizing (unless we had greater velocity of action): If therefore Mr. Blake's professor Thall fay, I promise to believe favingly the next instant then if he do not the promife is broke before it is fealed : If he do;

I know no reason but why, I may require him to profess that which he hath.

And is it not a kind of impossibility for any unregenerate man, rationally and soberly to promise to be regenerate the next minute or instant? Or for any that is destitute of saving faith, to promise to believe savingly the next instant: If he hath grace of such command and can believe the next moment, why not now? And doth not that man shew his heart unsound, that can believe the next moment, and will not do it at the present? If it be so in his power, let him not stand promising, but do it.

But perhaps some will say that Mr. Blake meaneth not the next instant or hour, or day, or any determinate time, but only an indeterminate time : fome time hereafter. To which I answer 1. He expresseth himself by the terms [prefent] and [quovis die debetur: therefore it expressy includeth the next instant or day determinately. 2. And if it were otherwise, either there is fome future determinate time of the Debt and Obligation, or none. If none, its no covenant or Promise: and then it cannot be said quovis die debetur. If any, what is it? and when? Then a Promise to be a Christian, so long hence may give right to Baptism: And who can tell how long it must be? If any time before death, then thousands of Infidels or persecutots of Chri-Stianity may fay, [We will be Christians before we die, and therefore will be baptiled, though now we hate them for crossing us in our courses.] But this cannot be Mr. Blakes meaning, for he speaks of a determinate time de [prasenti] & quovis die debetur. And it is not debitum ex pracepto that he speaks of, (for that lieth upon Infidels.) but ex promissione; and therefore if quovis die debetur, then proximo die debesur; and if proximo die, then also proximo infranti; for none can shew a reafon why its due to morrow and not to day, or the next moment : and if proximo infanti, vel bora vel die, then the Promife was made for the next inftant, hour or day, or elfe the Obligation could not have arisen from that Promise as to that time.

But faith Mr. Blake bring me a manthat in his beart is convinced that fefus is the Christ, with his mouth professet him, and engageth

for him, and in the mean pace actually renouncest bim, and I will do what you would have me with him; that is, a man that is falling headlong down a ladder, at the same instant be is climbing up it.] To which I fay, I. If you mean an Abfolute Renouncing him, or for the fame time when he determineth to begin his Accepting of him, I confess it were a contradiction : but of your own feigning, and nothing to our bufiness. 2. And therefore if you suppose the man to promise to believe favingly the next mi. nute, then I confess it will not stand with a future Renouncing bim : But then it is as true, that fuch a promise containeth, im. porteth, or supposeth a present profession of saving faith, or it is absurd and vain, as is asoresaid. 3. But if it be a promise to believe only at fuch a distance of futurity, then it not only may stand with a renouncing Christ till that time come, but seemeth to imply that so it is, if you suppose faith to be so far in the unregenerate mans power that he can make fuch promifes of it. I told you before (which made you angry) where a renouncing of Christ did stand with your two first qualifications, Conviction, and Verbal acknowledgement, viz. Mat. 21.38. This is the Heir; come let us kill bim, and feize on the Inheritance. And for your luft of Engaging to him (fuch an Engagement as you describe, to believe favingly) as I have faid, if it be to believe at present, it is inseparable from a profession of saving faith. If only to believe at fuch a diffant time, it is possible to renounce all actuall union and special communion with him till that time, and to fay, I will not have Christ as offered til fuch a time, or till I can better spare my lusts; can you shew us here such contradictory work as your tumbler is supposed to make.

Again, in Pag. 176the reciteth the like, [Our profession qualifying for Baptism is not a profession that we have such faith (which cannot be done without an eminence of faith to assurance;) but a profession of the necessity of it to salvation, & an engagement to it.

To which I say, 1. For your reason in the Parenthesis, we shall silence it anon. 2. Again: One that openly resuleth Christ at present, may profess that necessity of Faith, and engage to it for the suture at a distance, that is, to be a Christian so long hence. But he that promiseth it the next instant, if soberly, doth profess it at this instant; For he professeth his con-

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fent or willingness to have Christ as offered, which is saving Faith. For no man breathing can say (with any such credibility as a sober man should regard) I will be willing or consent the next moment or bour; but he that is willing and doth consent or professeth so to do at this present when he saith so.

Again, p.177, he faith to the citation of the forefaid Text, [] am forry that fuch things Should be mentioned where enquiry after truth is contended, and contention not fludied. It is well known that I speak to a faith of profession, which is theirs that take to that party which is for that Christ, and not with those that profe fedly go in a full opposition against him, and are in a high rode (any such conviction of spirit supposed of fin, against the Holy Gooft.] Ans. It is your expreffed opinion that I argue against, and not your heart nor any thing that is well known, by other means and to other men. If the faith or profession which you make a fufficient Title to Baptism. be confiftent with fuen perfecution or fin against the Holy Ghost (as you foeak) then it behooved me to manifeft the confifency; though it make you forry 2 I do it to thew the face of your dodrine and not otherwise to contend & your forrow is but a forry defence. 2. What you do mean by [a faith of Profession]? This was not in the former descriptions which I examined or met with. Do you put the wrong end forward, and indeed mean a profassion of faith or a faith conjunct with a profassion ? If not I know not what you mean. If you do, then what profession isit, and of what faith? Not of a faving faith; for that you before disclaimed; and if that were it that you mean must be professed, you yield the Cause. It is therefore the profession of fome common faith; and that is it which you call Dogmatical. And if it be indeed a profession of a meer Dogmatical faith, or Affent, it is confident with that renouncing Christ which I mentioned, and is no more than theirs This is the Heir; come let us kill bim. But if it be more than Dogmatical, and have the Wills confent, why will no intreaty prevail with you to describe it, and tell us what it is that is consented to? and fo prove that to you to be the title to Baptism and the Lord's Supper ? In part or in whole: I know not whether, you tell me of their confent in the next words, They sake to that party Webich.

Which is for Christ and not Wish those that profesfedly go in a full op position against him. But I date not lay that now I have all your fenfe. 1. Where do you find in Scripture that fuch a faith is the Title to Sacraments? or that ever man was admitted to them upon such a profession ? 2. If they may be so admitted, then let us fee the confequence. By Ctaking sa that party which is for Chrift, Jeither you mean, T. That they profess themselves to be of those that are sincerely Christians : or .2. That they profess themselves willing to be under Church Rulers and Ordinances (as Bellarmine speaks ;) or 2. That they will take part with Christians, in pleading, defending, &c. If the first be your meaning, then they profess themselves true Christians and fo to have faving faird) . For there is buctwo forts of Christians ; Those that are really for having faving faithe and those that are Analogically Christians, professing saving faith, when they have it not. 2. If you mean the fecond with the Papills, then confider that it is not into the Pope, nor Church Rulers, nor Ordinances that we are baptized but into the name of the Father Son and Holy Choft And flippofe that a man truly underftandron what serms Christ is offered in the Golpel, that man may fay I am routent to be in the Church under teaching, and to receive the Sacraments, and to accompany Christians and fight for them; but yet I will not yet be a Christian my felf; For I am not willing that Christ thould fundifie me, and fave the from my fids. And who that dependeth on the mouth of Christ would baptize this man? The is no more than belongeth to a Seeker or a Carechumne to be willing to bear, And God never made it a Title to Sacraments, meerly to bee willing to receive them. Elfe all may receive them that will. At leaft I must profes that I can hardly believe, but that all that will receive them, must profess that they receive them to the ends which they are appointed to. And that no man can do; that doth not eedem acts profes himself a true believer. If the third be your fonse, then no doubt but many Christians in the Indies have had Moors and Indian fervaries who were willing to affociate with Christians, and loved them, and would live and die with them, that yet were no Christians themselves, ... al and

But the fullest declaration of Mr. Blake, mind I find pag.

147 apon my earnest provocation of him to describe that faith which endtleth to Bapulm. The words are thefe: [Seeing Mr. Baxtervalls upon me to declare my felf further in thu thing. I do believe and profess to hold that be that upon bearing the Cospet preacht, and the truth of it published and opened, Shall professedly abjure all other opposite wayes what foever, and choose the Christian may for Salvation, promifing to follow the Rules of it, is to be baptized, and his feed &c. | To which I reply : If this be not a profession of saying faith, I despair of ever being faved. 1. No man but a fanctified man can truly defire falvation it felf, as it is indeed confifting in the bleffed fruition of God in Intuition, Love, Praife and there is no other falvation. No man but the Regenerate can truly renounce all opposite wayes. One opposite way is the way of the fielh and carnal reason, and the way of world. lines de. No man can live out of action ; nor out of moral action which tendeth to an end, and that end is his own felicity. He therefore that renounceth all other ways, must turn to Christ the only way a or elfe rue his own throat, or fome way murther himself that he may cease action; or else must actain to a perfect desperation ... No man but the Regenerate woth heartily choose the Christian way for salvation. For what is that but to choole Christ for falvation? and what is that but (supposing affent) the true description of faving faith? 4. No man but the Regenerate can fincerely follow, or refolve and promife to follow the Rules of that way. For what is that but to follow the rules of Christ and Scripture? And what is that but fincerely to obey? So that he that professeth these four Points, or any one of them doth profess that which is proper to the regenerate. So that if Mr. Blake do not here give up his Caufe, and fay as I do understand English that can for me. If Mr. Blake dare adjudge all those to damnation that go not forther than this faith which he here describeth to be professed, (as he must if he suppose this to be the profession of a faith short of faving) he shall never have my vote in approbation of his censure. If those who perform that which is here faid to be professed, be not faved, I know not who will. Therefore I doubt not but it is the profesfion of a faving faith. Assets transfer an active of a preserve so

But what need we make any further enquiry, or dispute against

against a man that professedly yields the cause? Hear his foregoing words, pag . 147. His two first Arguments drawn from autho-" rity, the first of the Assembly of Divines, and others of a number se of Fathers, are brought to prove that the profession of a justifying " faith is required to Baptism: And what is that to me, who never denied it but in plain words have often affirmed it ? It sufficiently " implyed where I require a Dogmatical faith to Baptifm. A Dog-" matical faith affents to that of Apollo's, fefus is the Christ; " and when I far that this entitles, I cannot mean concealed or de-" myed, but openly professed. Reader canft thou tell what to make of this? is not here a plain concession that a profession of justifying faith is requisite to Baptism? and doth he not averr that he never denied it? Perhaps we have disputed all this while without an adverfary; as to Mr. Blake let it be fo: and let us fee the truth prevail, and I shall not be industrious to prove to Mr. Blake that he hath faid the contrary. But yet me thinks its a marvellous thing that a man should so frequently express his mind against the necessity of the presence & profession of a justifying faith, as to Baptism, and for the sufficiency of a faith short of justifying, and the profession thereof, as a title to that Ordinance, and now And it is the fay that he never denyed the Profession of a justifying faith to Title ever the Baptifin, but in plain words hath oft affirmed it. Read the leaves that a words that I before cited out of him : read both his books, and Faith thort of fee how much of the scope of them is this way, And let the Rea juftifying ender when he hath done, tell us if he can, what Mr. Blake talk't titles to Bapfor. By the words an English man would think that he had at large argued for the fufficiency of a faith short of justifying in re-& profeffine, as to entitle to Baptifm, But here he feems moft exprefly to deny it. Ilay, be feems : for I must profess that I dare not prefume that I understand him here neither. For the rest of his book which I thought I understood, feemed as plain as this. I began once of think that a fraud lay under these words, and that it is here necessity of Precept on'y which he means when he faith that a Profession of faving faith is necessary to Baptifm and not a necessity to means, or that it is fine qua non. But though I know no other way to reconcile him here to his books, yet this cannot be his fense. For the man is not fradulent; and besides his following arguing sheweth the contrary. But then I Ee 3 confess.

confess that arguing amazeth me again. He will prove that he is for the necessity of the profession of a justifying faith to Baprism, because he is for the necessity of a Dogmatical faith, and that faith must be prosest. Wonderful! Doth he make a justifying and a Dogmatical faith all one? No: be constantly diflinguisheth and opposeth them. How then doth he prove that he afferteth the necessity of the profession of a justifying faith because he afferteth the necessity of a professed Dogmatical faith. Reader I am at a lois : I dare not fay Mr. Blake is fo; perhaps he understands himself, make thy best on't: for I can make nothing on't, or worse then nothing. But if really he will be of this mind that the Reality of a dogmatical faith is necessary, and the profession of a justifying faith 1 I shall not only thank him for giving quiet profession to the truth, but I will give him some back again, and will come my felf a peg lower then he; will affirm that we must give them the Sacraments that profess a faving faith, though they have not fo much as the Reality of a Dogmatical faith. Yet Reader if thou think that there is any parcel of the cause which Mr. Blake doth not expressly give up, after all his labour, adjoin his words p. 124. and reft fatisfied , [60 " that I conceit no promise of these Ordinances made to such afaith ; " but an actual investiture of every such believer in them.]

I have made the best enquiry I can into Mr. Blake's fense, and I cannot find any reasonable sooting for a man to fix upon, if we once forfake our present hold; and say that it is a profession of some other faith thort of that which justifyeth, which is the title to the Sacraments. For as no man can prove out of Scripture then what faith it must be , but we shall there be at a loss; so whatever he affert, we have evidence enough to prove it insufficient. A Real Dogmatical faith cannot be the title: For then the Baptizer must know the heart. The profession of a bare Dogmatical faith or affent cannot be it : For then he that hath the faith of Devils, persecutors of Christ, and fuch as are supposed to fin against the Holy Ghost, should have title. Some consent therefore of the will there must be. But to what, if not to have Christ as he is offered, who can tell? A confent to be externally Baptized will not ferve. A confent to Baptism as Baptism comprizeth saving faith. A consent to be a named Christian, and to live among them, may be without any profession of Christianity. No man can tell where to fix, nor what we must consent to, to procure a Title, if once we for-fake the present ground. If any man will give us yet a more exact Description of a faith short of justifying, entitling to Baptism and the Lords Supper, I shall be willing to examine it. For hitherto I cannot see where I should set my foot if I should seave the ground I stand on.

I now come to examine the Arguments that are brought for the contrary opinion. And I shall begin with Mr. Blake's, and

then proceed to some which others infift upon.

In his Treat of Sacr. pag. 161. Mr. Blake beginneth some as he calleth them [Additional Arguments, that a faith short of that which justifieth gives title to Baptism.]

ARGUMENT L

Mr. Blake "They that have right in the fight of God to many and great Priviledges of his gift, have a right in his fight to the first and leading Priviledges; this Ithink cannot be denied: having a "right to those that follow, they have right to those that lead. If any had in the time of the Lawright to the Passever, they had right to Circumcision; and if any now have right to the Lords Supper, they have right to Baptism. But those of a faith that is sort of that which institus, have right to many and great Priviledges in the sight of God. This is clear from the Apostle, Rom. 3.1. "The Jew onswardsy where Circumcision of heart was wanting, had every may much benefit and advantage; he had therefore right to "Circumcision, and those with him that are short of a faith that justifies, have right in the sight of God to Britism.

ANSWER I.

The question is not in the conclusion. If all be granted, its nothing for Mr. Blake a cause or against mine. It is not all one to conclude [these that are shart of a faith that instifus have right] and [such a faith gives right] or is the qualification, condition, or evidence of right either. A man that is a Burges of such a Corporation hath right to be Major. But his Burgesship gives him

one that right, but his election. A Frenchman hath right to the Crown of France, but not because he is a Frenchman. The Jew outwardly, Rom. 3. had not his right by a faith short of justifying; But he had first an actual abode among Ordinances, and the offers of Grace and helps to salvation, by free providentiall disposal of mercy. 2. The claim that he made to Church-priviledges before men, must be upon his Professing of saving faith; viz. That he took the Lord only for his God, and believed in him according to the tenor of the Promise: and not upon the having or Professing of a faith of another Species.

I his answer sufficeth as to the present controversie: But because Mr. Blake doth seem also to intend these Arguments to the following controversie, I shall briefly enervate them as to both, that I may not be put to go over them again when I come to that controversie.

2. I deny that Baptism is the first and leading Priviledge of Gods gifts. It is a great Priviledge to have the Gospel preached to them, to have pardon conditionally offered them, that is, if they will accept of Christ to be converted, and made a true believer; to be born of Christian Parents. oc. These and more are Priviledges, and before baptism. 3. I diffinguish at large of the term (Right) in my Apologie. Here let it suffice to say: 1. Right is properly so called, which in this case must arise from a promile or proper gift. 2. Or it is Analogically fo called, which arifeth 1. indirectly from Gods command to the Parent, Prieft, Pastor. &c. to do this for all that require it, upon a profession of true faith. 2. Or from bare permission or providential difposal. 4. I diffinguish also the Jews case from ours: They had some promise of a continuance of Ordinances among them, though not for perpetuity, yet for a long time, which no Church on earth hath now. 5. And now I answer to the Miner: I. An Analogical improper right, resulting from permission. and a command to Ministers to Baptize all that upon such a profession require Baptism, this I ever granted to all that profess faving faith. 2. But a proper right, from promife or proper gift, which may warrant them to claim or require the thing from God or man; this I deny to any but true believers and their feed. They may not lawfully require it, though we must give it them if they do require it, upon such a profession. 3. But without a profession of saving faith, they may neither require it, nor we give it if they do require it, whatever other short faith they have, or profess. 4. Thus also the Case was with the Jews, allowing the difference made by the foresaid peculiar Promise to them.

ARGUMENT II.

Mr, Blake. "Those that are a People by Gods gracious dispensation nigh to God, comparative to others, have right in the sight of God to visible admittance to this more near relation. This I think is clear; men have right to be admitted to their right. But those that come short of Justissing faith, are a people by Gods gracious dispensations nigh unto God, comparative to others; this is plain in the whole visible Nation of the Jew, as appears, Deut, 7. Plal. 147.19, and 148.14. Those therefore that are short of Justifying faith, hove right in the sight of God to admission to this

ANSWER.

The Jews were nigher to God than other people, 1. In that they had the offers of Grace which other people had not, 2. And many great Deliverances and temporal priviledges, which others had not. Both these Infidels and Heathens may now have: and therefore they prove no Right to Baptism. were nigher by some promises peculiar to that Nation, which is nothing to us. 4. They were nigher by their Confent to the offers of Grace, and the Covenant of the Lord; which was proper (in fincerity) to the fanctified. 5. And by their protession of Consent, and external engaging themselves to the Lord (whether they had inwardly faith or not.) Now to the Major. I grant it but add, that the three first forts of Nearness give not right to Baptism: All admission to near. Relation comparatively to others, is not by Circumcifion or Baptism. But it is only a Nearness in the two last senses that are questionable as to this. And I have before shewd, in what sense true Confent to the

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Governant gives right, and in what sense an outward profession of Consens gives right; and that your common faith gives none in either sense. Lastly, if your conclusion were granted, its nothing to our question: For as is said, all admission to near relation is not by baptism: One Insidel may be nearer God and the Kingdom of Heaven then another, and yet rut be baptizable for all that.

ARGUMENT III.

Mr. Blake. "The set bas God ordinarily calls his People, and owns as his, openly avouching himself to be their God, have right in the sight of God to the signs and cognizance of his People, and are to have admission into the society and Fellowship of his People. This is plain, if God in Covenant will own servants, then his sewards may open the door to them, if he will own sheep, his servants doubtless may mark them. But God owns all in visible communition, though short of faith that is fustifying as his People, and openly avouches himself to be their God, as in abundant places of Scriture is evident: See Deut. 26.18. These have therefore right to the signs and cognizances of his people, to admission into the Society and Fellowship of his People.

ANSWER.

1. To the Major, with the fore-mentioned diffinction of Right, applyed as before, I grant it. 2. To the Minor I fay, God ownerh them as his people by internal consent and covenanting, who indeed are so: and he ownerh them as his People by outward Covenanting, or Expression or Profession of consent, who are such: But those that have neither of these, but only profess some shorter faith, or consent to some other Covenant, or but part of this, he will not own in either relation, nor would have them taken into the Communion of his Church. Nor do you prove any such thing; for Deus. 26. 18. is so much against you, that I marvel you were not troubled at the citing of it: For that Text alone is enough to consute all your pompous alsegations out of the Old Testament from the

the Church state of the Jews. The words are [Thom hast avouched the Lord this day to be the God, and to walk in his waies, and to keep his Statutes, and his Commandments and his Indgements, and to bearken to his voice: And the Lord bath avouched there this day to be his peculiar people, &cc. Do you think that they that in heart confent that the Lord he ibeir God, and to walk in his waies, &cc. have not saving faith? Then there was no such thing then on the earth. And if they had such faith, who sincerely consented, then they Professed such saith that Professed such consent. And the word [avouching] sheweth that it was present profession, and not only a promise for some distant suturity. This Argument therefore is but like the rest.

ARGUMENT IV.

Mr. Blake. "Those whom the Spirit of God ordinarily calls by "the name of Circumcission, they had a right in Gods sight to Circumcission; they had a right in Gods sight to Circumcission; and those of like condition have like right to haptism; "This I think is clear; the Spirit of God doth not mis mame, nor ordinarily at least give equivocal names. But men bort of Justisying faith are called by the Spirit of God by the name of Circumcission, as needs no proof. Christ was a Minister of the Circumcission, Rom. 15.8. And he was sent to the lost sheep of the house of Israel. Those then of a faith short of that which is Justifying, have right in the sight of God to Baptism.

ANSWER.

1. I have no need to deny the Major; but it is not found: for they are called the Circumcisson, i. e. the Circumcised; because they were actually Circumcised, and not because that all that were so had right to it. 2. To the Minor, I grant it; but with this note, that it is not because of their short faith that they were to be circumcised, but upon the Parents or their own prosession and sincere consent to the Covenant. The Conclusion again containeth not your Thesis. There's nothing in it about giving title or any thing of necessary connexion.

Ff 2

ARGUMENT. V.

Mr. Blake. " Those that are the servant of God, whom God owns " as his fervants, have right in his fight to be received into his honfe, " and to be entitled to the Priviledges of his Church. This we think 65 Bould not be denyed, and that God will take it ill if any Ball deny is. But men fort of that faith which fustifies, are owned of God as " bis fervants, as is clear, Lev. 25.41,42. There every Ifraelite that " was fold to any of the Children of Ifrael, and his Children are cal-"led of God his servants, and that as Israelites; of which a great " part were void of that faith which Justifies. Therefore those that are fort of faith which fustifies, have right in the fight of God to be thus received. This Argument me thinks might be of force with "Mr. Baxter. When he had urged it for proof, that infants are fer-" vants and ought to be baptized, he add pag. 18. [is not here "direction enough to help us to judge of the mind of God, whether inthe fants are his Disciples and Servants or no? Doth not God call them his servants himself? What more should a man expelt to " warrant bim to do for Mencall for plain Scripture, and When they " have it they will not receive it : fo hard is it to inform a forestalled " mind. If God took such care upon that account, that they should " not be beld in bondage under any of his People, he takes like care " that they should not be kept from the Society of his People.

ANSWER.

1. The Major is true. 1. diftinguishing of Right, as before; 2. and of Servants; and taking the word Servants in a peculiar sense, as Lev. 25.41. doth. The Minor also and the Conclusion is thus granted. But Mr. Blake's Conclusions have a common unhappiness to be strangers to the question: Doth it follow because I must baptize those that profess sincere Covenanting or Fai. h, though they have but a faith of another sort, that therefore I must baptize them on the account of that other faith? By such an Argument I may as well prove that Insidelity or Heathenism gives right to Baptism, thus: Many Insidels or Heathenshave right to baptism (that is, those that in heart are such,

fuch, have such a Right as yours pleaded for, upon the account of an external Profession of Christianity.) Therefore Insidelity or Heathenism gives them right. If this Consequence must be denyed, so must yours.

ARGUMENT VI.

Mr. Blake. "Those that bring forth Children to God, have a "right in the sight of God to be of his houshold, and to be taken into "it: This is plain; especially to those that know the Law of servants in families, that all the Children in right were the Masters, and had their relation to him: But those that are short of Justissing "faith, bring forth Children to God, Ezek. 16.20, 21.

ANSWER.

This Argument is fick of the common disease of the rest; the Conclusion is a stranger to the question. Qua tales, they bring not forth Children to God in any Church sense.

ARGUMENT VII.

Mr. Blake. "Children of the Kingdom of God, or those that are "Subjects of his Kingdom, have right in the sight of God to be re"iceived into his Kingdom. This Proposition Mr Baxter bath
"proved, pag. 21. therefore I may save my pains. But those that
"are short of faith that sustifies, are Children or Subjects of this
"Kingdom, Mat. 8. 12. The Children of the Kingdom shall be cast
into outer darkness. I hose therefore that are short of sustifying
"faith, have right in the sight of God to be thus received.

ANSWER.

This Argument also hath the same distemper: Its nothing to the Question. They are Children of the Kingdom visibly, in regard of the profession of a saving faith, and not of any common faith that is short of it. Prove that, or you say nothing.

Ff 3

ARGUM.

ARGUMENT VIII.

Mr. Blake. "The Children of the Covenant have right in the "fight of God to the Seal of the Covenant. This is evident, the feal "is an affix to the Covenant: Where a Covenant is made, and a feal appointed, there it is not of right to be denied. But those that are fort of faith that fustifies, are the children of the Covenant, Ad.
"3 25. The Apostle speaking to the People of the Jews saith. Te are the Children of the Prophets, and of the Covenant which God made with our Fathers.

ANSWER.

Still the Question is wanting in the conclusion. The same Answer serves to all. Its a sad case that the Church of God should be thus used by its Friends: to have such gross mistakes presented to the unskilfull, which (to use your own phrase to me, pa.145.) do serve only to blind the Reader.

ARGUMENTIX.

Mr. Blake." Disciples of Christ bave right in the fight of God to "Baptifm as appears in Christs commission, Mat, 28.19. But many. " are Disciples of Christ, that are short of a Faith that justifies : " therefore those that are short of a Faith that justifies, have right " in the light of God to Baptism. If all that I have said Da. 208. of "the Treatife of the Covenant to prove this a fumption, be too weak, " as I think it is not, Mr. Baxters proof pag. 21 of his Treatife bath " fure frength sufficient; there be proves that Infants are Disciples, " because they are subjects of Christs Kingdom; and What Kingdom to be means, be there explains himfelf. I fpeak not bere (faith he) of his Kingdom in the largest sense, as it containeth all the World; " nor yet in the frieteft, as it containeth only bis Elett: but in the " middle fenfe, as it containeth the Church visible as it is most com-"monly used.] And therefore by the way not equivocally used. as Those then of this middle posture non-elect, are Disciples. AN-

ANSWER.

Still the fame Error. None are Disciples upon the account of your other faith, but of either faving faith, or the profession of it. And as this and all the rest do look to the Other Controversies, the foresaid distinction of Right applyed as is often done before, is all that need to be said in answer to them.

ARGU MENT X.

Mr. Blake. Christians have right in the sight of God to Baptism; This is Mr. Baxter's Proposition in the page before quoted; and in reason is plain; Christians must not be kept out of Christian sel-chowship. This is Mr. Baxter's likewise in the place quoted; he makes Disciples Christians, and subjects of Christs visible King-chom to be one and the same. Therefore those that are short of suffissing fuith have Right, &c.

ANSWER.

Still the fame disease. You should have concluded that your lower faith gives Right. I None are Christians on the account of your lower kind of faith, but only of saving faith or the profession of it.

ARNUMENT XI.

Mr. Blake. "All that sught to be admitted visible Church-m mbers, ought to be admitted in the fight of God to baptism. This none can question unless they charge it as Tautological, and it is Mr. Bauter's pa.23, and the medium of that Argument which he makes the chief of usible useth. But those that are short of fustifying faith, are to be admitted to baptism. The assumption is his likewise, where he distinguished the visible King-dom from the Elect, and no man can deny it that grants the distinction of a Chirch isto visible and invisible.

A N-

ANSWER.

The same disease still. None short of saving saith ought to be admitted members, but on the Profession of it. What if I distinguish the visible Kingdom from the Elect? Once for all I let; ou know, that I take saving saith to be the constitutive or necessary qualification of a real or my sical member: and Profession of that saith to be the qualifying condition of Visibility of Member-ship: But your other kind of Faith to be neither.

ARGUMENT XII.

Mr. Blake. "The Children of God have right in the fight of "God to be admitted to Bapiism; this is clear enough: but men "fort of Justifying faith are Children of God, even those that "drew down judgements on the old world, as Gen 6.2. The whole body of the children of Israel. Deut. 14.1.

ANSWER.

The same Error continued, requireth the same Answer.

AR GUMENT XIII.

Mr. Blake. Those whom God ingrass she has power into the true "Olive, and makes partakers of the fatness of the Olive, they have right in the sight of God to be admitted. This is plain: God ingrassing, right must not be denied; but he ingrass by his power those that are short of that faith that justifies: even the whole body of the Church of the Gentiles, and we expect the like of the Church of the Jews, as appears from the Apostle, Rom. 11. Therefore those that are short of a justifying faith, have right in the sight of God to Baptism.

ANSWER.

Again the same Error : Therefore accept the same Answer.

ARGUMENT XIV.

Mr. Blake. "All of those that professed mbrace a Gospel-tender, in which there is a conditional Promise of Justification, Adoption, Glorification, have right in the sight of God to all Ordinances,
ordinarily necessary and requisite to bring them up to these conditions, and to the fruition of these glorious Priviledges, and consequently to haptism the leading priviledge. This none can deny that
thom the readiness of Christ, in imparting saving ordinances to a
People. But those that are short of faith which is justifying, may
membrace a Gospel-tender, in which there is a conditional Promise
offustisication, Adoption, Glorification. I hose therefore that are
short of saith which is justifying, have right in the sight of God to
all such Ordinances, and consequently to Baptism.

ANSWER.

[Embracing] is a Metaphor, and can fignifie nothing here but their Wills Confent, and Ufe. The words Gofpel tender fignifie either the thing tendered or the all of the tenderer. To confent to and fo embrace the latter, is no more than to be willing to hear, or to confent tha: God and his Messengers shall make the render. This an Hea ben or Infidel may do. To confent to. and embrace the thing tendered, upon the terms that it is tendered, is faving faith. In that fense therefore I deny the Minor : and in the former the Major, as extending to Baptism. that consent that Christ shall be offered to them, ought not to be baptized nor any on that account. None that confent to have Christ offered, (Christ as Christ) can be truly faid to be thort of faving faith. If by [embracing] you mean Metonymically the profession of embracing Christ then you ay as I say, & give up your Caufe. Its that Profession, and not his short faith, nay that without any faith, that will warrant us to ba ptize him.

ARGUMENT XV.

Mr. Blake. "If the Apolite argue for a right to Baptism from gift that are common to the justified and unjustified, then faith which is short of justifying, gives right in the fight of God to Baptism. This none can deny unless they will call the Apostles Lowick into question, and deny his Consequence. But the Apostle thus argues for a right to Baptism from those gifts that are common to be justified and unjustified. This is plain Act. 10.47. Can any man forbid water that these should not be baptized, which have received the Holy Ghost as well as we? The Holy Ghost there, is the gift of the Holy Ghost then poured out; the gift of tongues, as in the 45, & 46, verses is held forth, which is a gift not only insertiour to Charity, but such as may be severd from it, I Cot. 13. 1. "A gift of that kind, that men of a miraculant faith ordinarily did as in an instant confere. They are therefore gifts common to the justified and unjustified. Those therefore of faith short of that which is justifying bayeright to Baptism,

ANSWER.

This is the only Argument of all the seventeen that doth so much as speak to the question. A firange way of arguing I To the Major. 1. I deny the Confequence. The Argument will not hold from one common gift, to any common gifts, nor to this common faith. Prove this Confequence. 2. I diffinguish in the Antecedent between arguing from gifts as a Title, or the condition of a Title, and arguing from them as facisfactory evidences of a Title fuch as profession it felf is. To the proof from Alls 10. 47. I fay further : It followeth not [he that hath received the Holy Ghoff may be baptized] therefore he that hath your common faith may be baptized. For thats no evidence of receiving the Holy Ghoft. 2. The Holy Ghoft was promifed only to be true Believers, Mark 16.17. and not to any others: Yet God did not hereby reftrain his own power from giving it to others. Seeing therefore God had promifed it to true believers, though he did give it to some others, it followeth that

it was a probable evidence of faving faith, though not a certain : And therefore it might warrant us to baptize them, as Profession it self might do: Especially when it accompanied that Profession: feeing that both Evidences are more full than one, and yet one is sufficient as to us. 3. You cannot prove that ever God gave the holy Ghoft to any that professed not faving faith: Nor yer that any man was baptized upon any such gift of Miracles without the profession of laving faith. Those Alls 10. confessed Chrift, and professed faith before they were baptized. 4. You cannot prove that it was only common gifts of the Spirit that is meant in Alls 10.47. For ordinarily the Holy Ghoff was given at once for Sandification and fuch extraordinary works. And anologum per fe politum flat pro fignificato famoliori. And their praifing God doth intimate their love to God, and honour of him, and fenfe of his goodness; which proceed from the fanctifying Spirit. " calls " spicer ser, and

ARGUMENT XVI

Mr. Blake. "If the promise be to others besides Believers, then "so is the seal; for to whom God promiseth, to them he engageth himself to perform: But the Promise is to others; therefore abe seal is to others. This will be evident, if it be once understood that it is only the conditional Covenant, which God sealeth by the Sa-craments; for this promise is made to unbelievers, though the good promised is not to be enjoyed by any but those that perform the condition.

e. 2. Is not Mr. Fiele ale with Main beween an inpelvice and a Profesior of acontest total trains 1 contest we may give

The 16th, Argument Mr. Blake fetcheth from my wordsto Mr. Tombs, that he may prove me a felf-contradicter. But I do not contradict my felf every time Mr. Blake understandeth me not. I confess still that the Seal is to others besides Believers; but though the promise be conditional, we must not seal to any but those that profess consent to the Conditions: And therefore not to any but those that profess to be true believers.

ar gument, xvii

Mr. Blake. "If God do no more in his actual fealing to Belies" vers than he doth when the Sacrament is rightly applyed to Hypocrites, then he actually fealeth to Hypocrites: but God doth no more in his actual fealing to Believers, than he doth when the Sacrament is rightly administred to Hypocrites. The Minot is proved by the enumeration of the several acts. 1, God maketh a promise; 2. He commandeth Ministers to publish it; 3. He bath instituted the Sacraments as musually engaging Signs or Seals; 4. He commands Ministers to deliver or apply them to those thas profess their consent and desire to enter or renew the Covenant. The setwo last I consess I have borrowed, and that from Mt. Baxiter pag. 223. of his Infant B ptism, and whether they make for bim or against him, to rove or disprove their right which he here calls Hypocrites, and distinguishes from Believers, I leave to the censure of the Intelligent Reader.

ANSWER.

I. I mean in that Argument, that as to the natural entrinsick action, commanded or performed, God doth no more: But yet God hath before the sealing in the foregoing promise done so much more, as that he is actually thereby (as it were) obliged to the performers of the condition, when he is not so to others. For while it is but conditional, it is not actual; for the act is suspended on the condition.

2. Is not Mr. Blake able to diffinguish, between an Hyperite and a Professor of another fort of faith? I consess we may give the Seals to Hypocrites; for they profess that saving faith which shey have not; but it doth not follow that therefore we may give them to men that never so much as professed it, but only professed another kind of faith. And why will an ingenuous sober Brother infinite that these are they whom I call Hypocrites, who never do so much as profess to be sincere Christians? And now I am as content as Mr. Blake that the Intelligent Reader do pass his censure upon my supposed Contradictions, & Mr. Blake's Arguments.

When I had mentioned the uncertainty, and the certain vanity of the contrary opinion, I thought meet to examine the Arguments that are brought for it, before I come to the last of my own: I have yet some more Arguments to answer from other hands, which I shall adjoyn before I conclude my own: and some of the same I find scattered up and down also in Mr. Blakes.

ARGUMENT. XVIII.

"The fews Children were circumcifed upon the Title of a Dogmatical faith, or of some faith short of fushifying therefore so may
we and ours be baptized: for Circumcision extended no fusher
to then Baptism.

ANSWER.

1. I will not fland now upon the question, Whether such Arguments from meer Analogie will hold; nor whether there were any special reason of a difference. I suppose in this I shalf agree with Mr. Blake. But I utterly deny their Antecedent: and require them to prove it if they are able : yes, that ever one person was circumcised upon the account of any faith short of that which then was faving? We are not now upon the Queftion, what God lookt for: or what was necessary to warrant them before God to demand Circumcifion. But our Queffion is, what the Circumcifer must look for ? and what was necessary to warrant them to circumcife them? And that was the Profestion (by the person if at age ; if not, by his Parent or pro-Parent) of a true faving faith, and nothing lower. They profeffed to take the hord only for their God; and if they did but that fincerely, they should be faved : For to be our God, is to be our chiefest Good, and to take him for fuch, is to Love him above all, and prefer before all. To take him for our God, is to take him for the Principal Efficient of our Being and Wellbeing : And so to take him, conteineth the chief Dependance on him. To take him for our only God, is to take him for our only Soveraign Ruler: and so to take him, containeth resolution to obey him. And moreover, the Mindies did engage to obedience to Gods Law, and professed their consent to

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Object. But many of them were wicked in their lives. Anfw. 1.
But our Question is, Whether they they did not profess a saving faith? or whether they were admitted on the profession of another kind of faith? 2. The more impious were to be cut off by death, according to Gods Law: And dead men cannot beget children to be circumcised.

ARGUMENT XIX.

"Then we must re-baptize those whose, Parents had not saving "I faith", because their Baptism is a Nullity: And what work will "that make among us?

ANSWER.

1. There's no flew of reason for the Consequence. If any fuch thing would follow, it would be but this, That we must rebaptize them whose Parents profussed not faving faith; and thats not one that ever I faw prefent a child to Baptilm , if we speak of a verbal Profession. 2. Neither will this perhaps follow neither a but only that which was not done. Thould be done; that is, Profession; and not that which was done be done again; that is, external Baptizing. 3. I find by fad experience to my forrow, that a confiderable part of fome Parishes, or Villages, are ignorant of the Fundamentals: I have fooken with abundance that know not that Christ is God or Man, or cither (but they fay, he is a Spirit;) nor that the Holy Ghoft is God; nor why Christ dyed; nor that any Satisfaction is made for our fins; or any thing done or necessary to their pardon, but our own Repentance and Amendment : and with fome that know not that the Soul goes to Heaven before the Refurrection, nor that the body shall ever rife again. Now I would know of Mr. Blake, Whether all the Children of thefe Parents must be Baptized again, or not? For certainly these have not a Doga Dogmetical fairb, which is the thing that he fairh entitleth to Baptilm. And then what certainty have we that any of our Ancestors had a true Dogmatical faith? As Mr. Blake therefore will deal with his Diffemblers that feem to have a Dogmatical faith, and have it not, so me thinks he should allow us to do by ours, that feem to have a saving faith and have not: and so by their Posterity.

ARGU MENT XX.

"offer his Child to Baptism that bath not assurance of the sur"offer his Child to Baptism that bath not assurance of the sur"cerity of his faith. For if it be Gods will that they must profess faving faith, then they must know that they have it; for no man "must profess that which he is uncerease of: for he cannot do it in faith, and so will be condemned.

ANSWER.

I.Mr. Blake will require the profession of a Dogmatical faith. and an engagement to believe favingly, as firicily (I hope) as I will require the profession of faving faith, and an engagement to actual obedience. And if a Dogmatical faith and fuch an engagement muft be profest, then it must be known by him the professeth it, as necessarily as the other. And I would fain know of him how meer Dogmatical believers are fure that they have a Dogmaticall faith. 1. Many of them know not what that faith is , nor what the effentials of Christianity are ; nor know not those effentials themselves, as I before said from fad experience. They might therefore be fure that they have not a true Dogmatical faith , but not that they bave it; and yet they are as confident they have it as other men. 2. Many that believe the fame truths as others, believe them but fide humand, and not divina : and therefore have no true Dogmatical faith. 2. Many do but half believe them, and think they may be true & they may be falle, and cannot tell whether they may believe them or not, but indeed do not; their unbelief being more predominant, and therefore from it must be denominated. 4. Many true faving believers

believers are forely tempted about the Truth of the Gospel, and croubled with doubts, and their Dogmatical or Historical faith is but weak, and mixed with much unbelief : fo that they cannot tell whether their belief or unbelief be predominant, and confequently whether they believe or not. And for my part I fee no reason but that it (hould be as hard to a true Christian to know whether he truly believe the Dogmata Christiana, the Articles of Faith, the truth of the Gofpel, as to know whether he truly rest upon Christ, or love God above all. And I know many learned, wife, and godly men (to all appearance) that are in doubt, and long have been, of the truth of their affent to the Gospel, and are troubled with no other doubtings of their fincerity (in any great measure) but only as the doubts of this doth cause them. Some of the ableft men that ever I knew have groaned out many a complaint : O.I am afraid I am an Infidel ! I cannot believe the Word of God! I know not whether I believe it or not 1 7 A Turk may have fome thoughts or motions that it may be true; but if he be more perswaded of the falfness than of the Truth he is not to be denominated a believer. Now if Mr. Bloke will but tell us plainly, how he would deal with these that doubt of their very historical faith, and what he would have them do, then I will tell him the like by them that doubt of their faving faith. 5. Nay fee what a desperate plunge he puts his believers to. He requireth them to perform impossibilities. They must engage to believe favingly : that is, they must profess a consent so to do. And this they must know that they do fincerely : or elfe they cannot do it in faith 'as the Objection faith:) when as it is a thing that no unregenerate man can do fincerely. If he engage to believe fayingly, he doth it not fincerely, but ignorantly or diffemblingly. At least, few of them know that they do it fincerely (as themselves will here confest;) what then must these do in such a case ?.

6 At least, let the heart and light of a godly man and an ungodly be compared, and I will appeal to Mr. Blakes own judgement, whether a Godly man be not as likely to know his sincerity in saving faith, as an ungodly man to know that he ha h truly a Dogmatical faith, and doth truly engage to believe savingly. I could soon shew such disadvantages that a wicked man bath to know his own heart, even in this point, that me thinks might eafily determine this Controversie, if it were

needfull to ftand upon it.

7. It is the duty of the godly to give God thanks for his faving Grace; for converting them, giving them the Holy Ghoft; Justifying, Adopting them, &c. Must none perform this duty but they that have attained Affurance of their Conversion, Juflification, Adoption, & ? Then it is not many that must perform it. But if others may and must do this, on the same ground they may and must perform the other. It is the duty of every child of God to pray and praise God in the relation of a child, in a special sense, and to call God Father in a special fense, and to plead those Promises with him that are the proper portion of his Children. And must all omit this that have no affurance or subjective Certainty? It it the duty of each member of the myffical body of Christ to love the Saints. and affift them as fellow-members: Must none do this, that is not certain of his own member-ship? If I should instance in all the particulars of Christian Duty that this case extendeth to, you would fee that this your principle reduced to practice would make but unhappy work in the Church, and would do much to the extirpation of a very great part (if not the far greatest) of the service of God.

8. In all such Cases our Actions must follow the smallest prevalent persuasions of our Judgement, though far short of full Assurance. If a true Believer do think himself to be such he may profess himself such. When so far as he knoweth his own heart, he doth believe and repent, he may profess that he doth believe and repent, implying or expressing that he speaketh according to the knowledge he hath of his own heart. We are so strange to our selves, that if only Certainty must move us to Action, I think we should sleep out the most of our lives. He speaks sincerely that speaks according to his persuasion, and

as he thinks, though he be not certain.

9. In such cases it condemneth not to act in doubting, but the same manthat doubteth may act in faith. Indeed if the doubting be so predominant, that a man is more perswaded that he doth not believe, than that he doth (whether dogmatically

mstically, or favingly) then he may not profess that he doth believe: that is, he may not think one thing, and speak another, and speak or do against his Conscience: And also if it be in an indifferent thing, as about meats, or drinks, or indifferent daies, where he is certain to be innocent if he forbear, and uncertain to be innocent if he act, then he must take the safer lide, and therefore forbear. And the Apostles words will reach no further than to these two points. He that hath unbelief, and therefore doubing, may say, Lord, I believe, help thou mine unbelief.

10. The thing that is necessarily required to the Sacramental participation, is not an Affarance that our faith is fincere and faving, but that it be really that Faith which is fincere and faving, whether we know it so to be or not. Many a man knoweth that he hath that faith which is faving, and yet knoweth not that it is faving. And many one knoweth that he performeth the faving act, but through vain scruples understandeth not whether he do it fincerely: And many think or hope they are fineere that yet doubt of it. I have met with many that have lived in deep diffres for want of perceiving the truth of their faith; that have cried out I have no true faith, I cannot believe! Faith is a perswasion of Gods love to me, or a refting on him for falvation, and I cannot be perfwaded of his love to me, nor can I rest upon him .] And when I have convinced them that f the Gospel is 1, a Narrative of what Christ is, and what he hath done and suffered for us; and 2. an offer of Chrift, and life to all that will accept the offer : And therefore that faith is I. an Affent to the truth of this Report, and 2. a Confent to be Christs, and that he shall be ours.] And when I have asked them whether they do these two things or not: whether they believe the Gospel to be true, and are willing that (brift and Life be theirs, and that they be Christs? they profess very cheerfully both this Assent and Confent: they are willing to have Christ if they know their own hearts; and yet they dare not fay that they are true be-Hevers; partly through general fears, and partly because they know not that this which they profess is faving faith. Now in fuch a case we are to let them know that it is the thing, and not their

their Certainty of the shing that God hathmade necessary. And therefore we do not nor must not ask them in Sacramental Administrations, whether they have faving faith by meer name, without description? but whether they believe in God the Father, Son, and Holy Ghoft; and renonnce the World, Flesh, and Devil ? and whether they are willing to have God for their only God, and Christ for their only Saviour, and the Holy Ghoft their Sanctifier? And he that faith, 7ea, doth profess a faying faith, though he know it not fo to be. And what would Mr. Blake do with him if he fay neither Yea, nor

Nay?

Having thus vindicated the Proposition against their Objections and shewed the van ty of all other waies, and that we can have no certainty what Profession to expect, if we expect not a Profession of faving Faith, I may well fum up all, and fill infift on the 10th Argument, that we must expect the profession of a faving Faith, seeing if we take up with any other we are utterly at a loss: Mr. Blake cannot agree with himfelf what faith to require, nor bath given any certain description of ital where be hath to voluminously talks for it : and what he or others feem sorequire, as a thing diftinct from faving faith, we see sufficient Reason to reject, as being wholly unproved, and by us proved infufficient to this ufe.

I shall now therefore proceed to my 20th, and last Argument, for the Proposition, which is drawn from the constant practice

of the Universal Church of Chrift.

It hath been the confant practice of the Catholike Church fince the Apostles daies till now, to require that Profession of faving Faith and Repentance, as necessary before they would bapt ze, and not to baptize any upon the Profession of any lower kind of Faith: Therefore it must be our practice also.

And here I must confess my felf in as great an admiration at the words and dealings of Mr. Blake and some godly learned Divines that go with him in this Cause, as ever I was brought to by the groundless confidence of such men. He must thut his eyes against the fullest Evidence of Historie and Churchpractice, that will deny that it hath been the practice of the Universal Church of Christ to baptize upon the profession of a

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faving faith, and not otherwise: Insomuch that I must profels that I am not (for my own part) able to prove that ever any one person fince the daies of the Apostles, was baptized upon the profession of any other faith, by any fave the gross Hereticks, even those whose Baptism was accounted invalid. I defire Mr. Blake, or his Neighbours of his mind, to help me to an inftance of any one approved Baptism since Christs time. or his Apostles upon the account of a faith that was short of juftifying, and not upon the Profession of a justifying Faith. Hitherto this is not done by them, & the contrary is fully done by others : and yet (to my admiration) they as confidently affirm that all the Church of Christ hath gone their way, or that it hath been their conftant practice, and that they should forfake the example of the Church, if they should do otherwife: and they except against my Opinion as novelty. I must confess that such Experience bath brought me to lower thoughts of the credit even of good men than formerly I have had, and to resolve to try before I truft. One would think that the matter of fact in such a point as Baptism, which we all pass through hould have been our of question before this day.

For the proof of the Churches practice, 1. I have already faid enough about the Apostles own practice and the Church in their daies. Even when they describe the faith which they require expressly by affent alone, yet they shew that it is a saving Affent which they require; and the promise of pardon and salvation is in the same or other Scriptures affixed to that

Affent : But this I shall not recite now.

2. The constant practice of the Church finee the A posses to this day, is undoubtedly known. 1. by the very form of words in Baptism, and 2, be the historic of their proceedings therein.

r. It is certain that the Church did ever Baptize into the Name of the Father, Son, and holy Ghoft: And as I have proved before, the voluntary feeking and reception of that Baptism containeth the actual profession of a faving Faith.

profess to believe in the Father, Son, and holy Ghost, which as

3. It:

3. It is also certain, that they did profess to renounce the Flesh, the World, and the Devil; which is a profession of sa-

ving Repentance.

4. And it is certain, that they promifed for the future to live in new obedience; which is the consequent of saving saich: and thus they publikely entered the three stipulations; Credit: Credo: Abrenuncias? Abrenuncia: Spondes? Spondes. And no man can do this that hath not saving saith a therefore the professing of it is not without the professing of a saving saith; Nay

indeed it containeth the profession of that faith.

s. Moreover it is a known case that the ancient Churches commonly took all those that were duly baptized to be in a state of falvation. That they supposed them to have the pardon of all their fins, I think none doubteth that ever read much of their writings. Davenant in his Epissle of Baptism giveth many proofs, and many hundred more may be given, if any be so blind as to deny it. All the doubt is. Whether they also ascribe Regenerating, Renewing Grace to all the rightly baptized? And though Davenaut deny that they ascribe the infufing of habits to it, as to Infants; yer I. he denieth it not as to the Adult; nor 2. that they ascribed the Gift of the Holy Ghoft to is as to Infants. And yet as long as they put all duly baptized (both Infants and Adult) into a state of falvation, it matters not as to our question, whether Infants had habitual Grace. And yet Mr. Garager hath brought so many proofs out of the mounments of Antiquity, even for this also (that the fathers uno ore took all the Baptized to be regenerate or renewed by inherent grace) that when his Amanuen fis had transcribed them, he found them near four times as big as his whole Book belides: and the very naming of the Authors and Books and Pages takes up near ten or eleven Pages (Seridur, in Davenan Epif. pa. 53. to the end of 63.) He begins with Jufin Mariy, Irenau &c. I will not fo much as trouble the Reader to name the Authors, feeing he may there have them with the places together. And left M. Blake fould, fay that it is but common fanctification which they affert, he may there fee the places quo ed where they a cribe to all the dul baptized peccasorum remissionem, mentis illuminationem, viili, fordium-

que ablutionem & expurgationem anima purgationem, purificatinem, emaculationem, totius bominis veram integramy ; Circumcifionem, refectionem, renovationem, recreatione innov tionem, animationem emundationem, finetificationem internam, reformatione, ad devina imagine & fimilitudine refficutione regeneratione generationis nativa correctione ac reparatione, veteru bominis mortem & fepulturam , novi narivitatem, vetuftatis absterfionem , exutum defpoliationem, de positionem, vitis omnis evomitionem, peccati interfectionem, criminum mortem et fepulturam, vi-tutis vitum, Spiritus fantti infufionem, gratia coleftis confecutionem , hominis, mentis immutationem, & in melius transformationem. Hinc & Baptifmum appellant Undam genitalem, aquam falutarem, rorem purificum, & fanativam, vivificum, fanttificumg, lavacrum. Et Sacramentum boc afferunt peccatis exuere, peccata expurgare, foiritualem lepram auferre gratia ac virtutum Spiritus fancti donis atq; primitiis induere, vim generativam habere, Der filios generare corpus peccuti destruere virtutem vitalem indere. graciam spiritualem conferre atq; infundere di vinam i naginem instaurare, novam facere maffam, condere creaturam dealbare, & nive candidiorem facere purum, justum, fanctum, novum facere bominem; peccation radicitus evellere justitiam functitatemque tribuere anima fordes maculasque abluere, ulcera morbofque sanare, astus Sedare, febres extinguere, putredines exuere, vitia exinanire,oculos aperire, aures referare, vigorem dare, vires addere, formam floremq Deo dignum conciliare, in vitam primordialem animum restituere textum novum contexere, animas reparare, viventes fpiritu informatas, uto aqua olim repeilia producere, effe baptiz ato quod matrix Embryoni eo modo effigiare quo infans in utero effingitur, pari modo ex aqua refingere, reficere, quo ex terra primó fingebatur refundere, refingere pront fatua folet:tingere ut landm pur pura, purgare, emollire, fulgedum facere; ut ignis ferrum ; chara-Etere effigiemq; impr merelut tera figillum; vitium folvere & abfamere & peccata exurere, ut ignis ceram; homine terreum, ut terva metallica, in auru transmutare ; craffos & animales in coleftes & Spirituales transformare; infantiam juventutem revocare, puritati originali restituere ; vel ed etiam prestantiorem, splendidiorem reddere. Typos baptismatis affirmant fuife Naaminis purgationem, Pharaonis Inbmerfionem, Catacly fum Noatbicum, pi-(cinam

scina Bethesdica, aquatilium creationem, formationem protoplasti. I have recited all these terms (Mr. Gasaker telleth you where to find them all) least Mr. Blake should not be able to find any one that certainly fignifieth faving Grace, if we named not all. For though he abhorreth to impute equivocation to the Scripture as I do, yet he flicks not to do it much more where it ferveth his turn : [Regeneration, Renovation, Adoption, Sanctification, Disciples, and I doubt Justification,] and what not, are all equivocal terms with him in Scripture, if I can understand him; and fo is the Church, the body of Christ, and many fuch like. Perhaps therefore it will not move him that Mr. Gatuker nexe addeth pag. 63. De bapti/mo denique exponunt illas facras Scriptura Periochas, Pfal. 34. 5. (juxta Grac. Ver.) Pfal. 103.5. Ifa.1.16. Ezek. 36.25,26. Pfal. 51.10. Joh. 1.13. & 3. 5,6. Rom.6.3,6. 1 Cor.6.11. Gal.3.27. Ephe. 4.12,24. \$ 5.26. Col.2.11,13. Tit.3.5. Heb. 6 4 & 10.22. Que loca Illuminatione, purificationem, renascentiam, regenerationem resectionem, sanctificationem mortificationem, vivificationem, cordis renovationem, imaginis reftaurationem firitus infusionem hominem veterem exutum, crucifixum, abalitum bominem novum, Christum ipsum indutum, loquuntur : nec aut ad folam reatus amotionem po funt accommodari, aut de ea fola faltem, ab ullo (opinor) unquam interprete funt exposita. Constat itag, Patres antiquos tam Regenerationem proprie dictam, que in hominis renovatione interna confifit, quim peccati five originalis, five actualis remissionem sucramento ifti tribuille. Conftat & ex in que supra indicavimus, evi itide inferioris Scriptores plerofq; cum in eadem fententia fuiffe, tum & in eande mente patra priscorum dicta cepife : So far Gataker.

If all these terms be equivocal, and none of them signifying saving Grace, we must even give up the use or certainty of

Language.

But it may possibly be Objected, that this was the Fathers error, who ascribed too much to Baptism. Answ. What ever they did in that, it provets the point in hand, and sheweth us what persons the baptized and the visible Church were taken for by the Fathers.

Object. But-doth it not rather shew that saving Faith was not presupposed, because they supposed that Baptism did give the spirit,

foirit, and fanctification, and therefore found not men fanctified before.

Answ. 1. It is undeniable that they took all that were duly baptized, to be presently in a state of salvation, without any delay: and therefore they did not take Baptism as a common Ordinance to lead men up to the use of other Church Ordinances, as the Supper, &c. (which is also common to the noto-

riously ungodly,) and so to faving grace.

2. And if the Catholike Church hath in all ages thus annexed faving Grace to Baptiim, and made any common faith the condition qualifying the person for this Baptism, then it would be plain that they all affixed saving Grace to the preparation of common Grace, and so the Catholike Church hath been Pelagian: which he that shall affirm, will do that for the Pelagian Cause which will better please the Jesuites than any considerate Resormed Divines. It is therefore not to be doubted of but that it was some Antecedent special Grace to which they thus considently affixed other saving Grace. Which will the more appear, in that Austine himself, and those that sollowed him against the Pelagians, and the Councils that opposed them, went all the same way; which could not be the Pelagian way.

3. It was the conflant Doctrine of these Fathers and the Church, then, that Faith and Repentance (given in vocation) did go sirst; and that Justification, Adoption, and Sanctification followed after. (And so hold all the reformed Divines that I know of, till Mr. Pemble lately contradicted it.) And so they took this Justifying Faith and true Repentance to be prerequisite to Baptism; and therefore note, I. That all the forementioned terms decibe only Justification and Sanctification.

2. That they never speak a word of Justifying Faith or Repentance insused by Baptism; for these are supposed.

3. That therefore they ever enquired before hand whether they believed in God the Father, Son and Holy Ghost, and renounced the Flesh, the World, and the Devil (as is a foresaid;) and caused them to profess this before they would baptized them.

4. The Fathers erred not so much as many suppose in their ascribing to Baptism. For t. sometime by Baptism they mean

faith.

not only the external Ordinance, but the whole work therein to be done; viz. the Accepting Christ folemnly in Covenant. and giving up our felves, as a fanctified people to him renouncing the Flesh, the World, and the Devil, and so becoming fully Christians. This is baptism with them, and not the outward sign alone. And what faith Peter lefs, when he faith, [Baptifm faverb wil and thus expoundeth himfelf when he bath done? And what fay the Fathers more ? 2. When they speak of these effects of Baptilm, they suppose a due recipient or subject, that is. A true Believer, or the Seed of fuch : and therefore they oft speak of the inefficacy of the outward Baptism to Hypocrites, When they speak of the outward Ordinance only, the collation which they ascribe to it, and all the great effects, are to be understood but by way of oblignation and folemnization. and not folely, excluding the internal Faith and the Covenant : as actual folemnized Marriage gives a woman right to her husband and all that he hath, when yet she had a right by fecret Covenant and Contract before. Now common Reason, and the Nature of the thing and many of the Contexts shewing that the Fathers and Councils must be thus expounded according to these Rules, I would fain know how they deserve that heavy accufation that we commonly lay upon them for their Judgement in this, or what ground the Papifts have to plead them generally for their efficay ex opere operato? And yet I will not excuse each particular person of them thus.

Object. But it is the Baptism of the Adult that the Church hath generally ascribed so much to; and therefore though they took all the Adult for Regenerate and Justified when baptized, yet they did not judg so of Insants. Answ. I will answer this in Mr. Gatakers words. ibid. pag. 64. [1. Qua de Baptismo in genere enunciantur, etiam padobaptismo conveniant necesse est, quod sub isto comprehendatur. 2. Baptismum unum eundemque agnosere se profitentur veteres, additorum parvulorumque; nec diversum in bis ab illu effectum ejusdem. 3. Etiam parvulorum Baptismi disserte meminerunt aliquoties, ubi baptismo ista tribuunt. 4. Axioma illud quod ab adversa parte urgetur tantopere de Sacramentorum effectis, ubi obex non ponitur, adversus ipso cum primis valet.]

Object. But the Fathers sy to the Parents or pro-Parents

faith, when they fpeak of Infants right to Baptilm : therefore its plainthat they supposed it not in themselves. Answ. True: By which you may discern that Faith was presupposed as the Evidence of their right to Baptism and its effects, that is, to Juftification and Sanctification: and therefore it was fuch a Fairh as had the promise of these effects, vic. Justification and Sanctification; and therefore not another kind of faith. And this faith was supposed to be in the Parent for himself and his feed, because the condition or qualification of the Infant is but this, that he be the feed of a Believer. But then you maft note, that though they supposed the condition of Right; viz faith to be in the Parent, and not in the Infant himself, yet they alway affirmed the confequent fruits ; viz. Regeneration, and Juftification and Adoption to be in the Infant himself and not in the Parent for him. I may answer this therefore in Mr Gatakers words, ibid. p. 10. 65. Refp. I. Alind of fides ipfa, alind Regeneratio, feu mentis interna renovatio, que fine fidei altu ullo consifere potest. 2. Ad sidem Patres alienam aded consugiunt, ubi de parvulorum salute agunt ; quia fidei aliena beneficio fædere continentur & ab Baptifmi ritum fuscipiendum jus obtinent. Vid. Bellarm. de Bapt. lib. I. c. II. Prop. 5.

Objest. But is it a likely thing that the Fathers and Cathofick Church should be so blind as to take all for truly justified and regenerate that are baptized? Then either they must take all the members of the Visible Church to be such, and so be saved; or else they must suppose them to fall away from saving

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grace.

Anfw. I. The supposition of falling away was too common with them, though a few words on the by have fallen from fome few of them that seem inconsistent with it. 2. They did not take All Collectively to be justified that were baptized and Church members, but All Distributively, or each single person, 3. And that was onely by that judgement which is grounded on humane faith, because they are bound, side kumana, to believe that he is a true believer that professeth himself so to be, as all the baptized at age did. 4. But when they came I. to speak of All collectively, 2 or of Hypocrites in general, 3 or of any that did after discover themselves to have dissembled in Baptism particularly.

particularly; then they declare the uneffectualness of Baptism to those Hypocrites, and that they took not all the Visible Church to consist of justified Ones; but that the Hypocrites, though baptized, were but the chass, and the upright were the Wheat. But it is but Hypocrites that they say this of, and not men that never (by themselves, or their Parents, or Pro-parents) did so much as profess the Christian justifying faith, but only a

faith of another kind:

And as it is true of the Ancient Church that they never baptized any without the Profession of faving faith and Repentance, fo it is true of all the Christian Churches in the world, that I can hear of to this day. The Papifts themselves do use the fame words in Baptism, as are afore expressed, and require a Profession in the Parents or pro-Parents, or the person, if at age, that they believe in God the Father, Son, and Holy Ghoft, and that they renounce the flesh, the World, and the Devil. And though their false Doctrine force them to mif-expound their own words, yet custom hinders them from changing them. And about the lense, they are not agreed among themfelves. Some of them, as is faid, would have Baptism only (necelfarily) to admit Infants into the visible Church, and place them under Government and ordinances and give them ex opere operato a certain preparatory grace. Some of them will have it to imprint an indelible Character (they know not what) and to give them true Sanctification (which they call justification) by inherent grace. Some of them affirm, that as to Infant-Baptism the Council of Trent bath not defined whether it justifie or not, and therefore it is not de fide. And Accordingly fome of them make true faith pre-requifite in the Parents; and fome of them make a certain congruous disposition (Merium de congruo) to be pre-requisite; but wherein that congruous Merit must consist, they know not, or are not yet agreed : Commonly its thought to be in a fides informis, or bare Affent, (Which Mr. Blake calls a dogmatical Faith) conjunct with a reverent efteem of the Sacraments and a confent to become members of the Catholike Church, and to be under their Government, and use the Ordinances; Or a consent in the Parent that the child do thefe.

And for the reformed Churches, it is past all question by their constant practice that they require the Profession of a saving Christian Faith, and take not up with any lower. The Practice of the Church of England, till the late change, may be seen in the Common-prayer-Book, wherein all that is fore-

mentioned is required.

The Judgement of the present Guides of our Churches (as to the most) is easie to be known by the Conclusions of the late Affembly at West minster. In the larger Catechism they say baptifm is not to be administred to any that are out of the visible Church, and lo strangers to the Covenant of promise till they profefs their Faith in Chrift, and obedience to him: but Infants descending from Parents, either both, or but one of them, professing faith in Christ, cobedience to him, are in that respect within the covenant, and to be baptized. Here you may fee whom they take to be of the visible Church, and in that respect within the covenant. 1. The words [professing faith in Christ] if they were alone do fignifie a justifying faith profest. For though [to believe in [brift | may sometime signifie a lower kind of Faith, yet analogum per fe pofitum, fat pro famofiori fignificato. 2. But that there may be no doubt of their meaning, they add the necessity also of a profession of Obedience to Christ, to shew that it is the working faith which must be profest. And it is not only a Promise of Obedience for some distant futurity, but the Profession of it. which they make necessary. And I conceive that he that profeffeth faith in Chrift, and obedience to him , professeth that which will prove faving, if he have but what he professeth.

The same they say in their consession of Faith. Cap, 28. And again in the shorter Catechism: Profession of Faith in Christ, and obedience to him, is the thing required. In the Directory also they tell us that Baptism is a seal of the Covenant of Grace, of our ingrassing into Christ, and of our Union with him, of remission of sin, Regeneration, Adoption, and Eternal Life: that the water in Baptism representeth and signifieth both the blood of Christ, which taketh away all guilt of sin original and assual, and the saustifying vertue of the strict of Christ against the dominion of sin and corruption of our sinful nature That haptizing, or sprinkling and washing with water, significant the cleaning from sin, &c. That the pro-

mife is made to believers and their feed, &c. And they mean, no doubt, the promise of the foresaid special mercies e for even Mr. Blake himself doth (once) deny any promise of baptism to be made to the Insants that he pleadeth for. And the promise of Justification, Adoption, &c. is made to no believers, but those that have justifying faith, otherwise than as it is barely offered, and so it is to Insidels also.

They add also in the same place [that All who are bap ized in the name of Christ do renounce, and by their baptism are bound

to fight against the Devil the World, and the flest.]

All this is further manifest in our daily administration of Baptism. I never heard any man baptize an Infant but upon the Parents, or Susceptors, or Offerers Profession of a justifying faith. Nor do I believe that Mr. Blake himfelf doth baptize any otherwife; though he dispute against this, and for another Baptifm. The grounds of my conjecture are, I. Because I suppose he is loth to be fo fingular as to forfake the course of the Church in all ages : And therefore I conjecture that he requireth them to profess that they believe in God the Father, Son, and Holy Ghoft, and that they renounce the world, the Flesh, and the Devil. 2. Because he so often professeth that he taketh the bapsized to be in covenant with God, and that this covenant is by them entered in baptism & he saith that he knoweth but of one Covenant, and that is the covenant of faving grace; and that they are presently obliged (debetur quovis tempore) and therefore it is not only for a diftant futurity that they engage themfelves. Aud if this be fo, it is past doubt that they professa faving faith. For the Gospel bath two parts, I the Narrative, or Historie of Christs person, and sufferings, refurrection &c. a. and the offer of Christ and life to finners; Accordingly Faith hath two parts: 1. the Affent to the Hiftory, or to the truth of the Christian Doctrine, (and this Mr. Blake maintaineth to be necessary) and 2. Consent to the offer: And this is called the Receiving of Christ: And this is our Internal covenanting, which Mr. Blake confesseth necessary. For the covenanting of the Heart is this very confent, with a resolution for future duty : and the convenanting of the mouth, is the Exprefsion or Profession of this Confent, with a promise of the neces-

fary confequent duty So that though Mr Blake do fay pag. 171. that | "uftifying Faith is with bim the thing promifed] and do thrust from him the imputation of fuch an egregious piece of aff Eted non fenfe] as to lay, that justifying faith is a promise : Yet it is not only all the fense that I have of the nature of juflifying faith, (that it is an Affent to the Truth of the Gospel with a consent to the offer, or heart-promisero be Christs) but it must also be his own sense though dissaffected, or else he must palpably contradict himself: There being no other internal entering or accepting the Covenant or Offer of Grace, but by that confent and heart promife, a. And I must also conjecture this because we even now found Mr. Blake denying that over he denied the necessity of the Profosion of a javing fuith six baptifm. But if in my conjectures I be miftaken in Mr. Blakes practice. I must fav that I know not of any man else living, efleemed a Christian Pastor, that baptizeth upon any lower faith, without the profession of a justifying faith, and that Repentance which is its conftant concomitant.

I had gathered a great many expressions of the Antients which I had thought to have inserted to shew their judgement: But perceiving it wholly needless because of the forementioned

Evidence, I fuperfede that labour,

And it feems not very necessary to mention the judgements of our reformed Divines, as expressed in any of their particular sayings, when their publike Confessions and Practises are so satisfactory herein.

I have recited many of their Testimonies before, and more that conduce to this end, I shall reserve to the following Dispu-

tation, and therefore shall here add the fewer.

T.Calvin.

Calvin. in Act. 8. 37. saith, [Quod non admittitur Eunuchus ad bapsismu niss sidem professus, binc sumenda est universalis regula, Non ante recipiendos esse in Ecclesia qui ab ea prius surent alieni quam ubitestatis uerint Christo se credere. Est enim Baptismus quasi sidei appendix ideoq; ordine posterior est. Deinde si datur sine side, cujus est significa, orimia crassa est prophanatio.] Here note, 1. That Baptism (as received) is the seal of our faith, (how much soever denied by Mr. Blake) as it is the seal of Gods Promise, as administred. 2. that the constant order is

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that baptism follow faith. 3. And that it is no better than an impious profauation of it, if it go without faith.; that is, 1. If the party feek it without the Professor of faith. 2. If the Paftor

administer it without the Profession of Faith.

And that it is no other than true Christian saving Faith that he means, appears by his following words: Sed scriping tothin cor sape decipie profincero & non sucato, cui opponitur. Cor duplex. It a non est quod persette credere imaginemur, qui ex soto corde credunt: quando infirma & pusilla sides in eo esse poterit, cui tamen integer erit animus & omas sistione purus. Sic accipere convenit quod David jastat, Se diligere Dominum ex toso corde, &cc. Fides ergo totius cordis est, qua in corde vivas rudices babens, ad quotidi nos tamen profestus aspirat.

The foresaid passage of Calvin is lately cited by some Ministers that put forth certain propositions tending to Reformation of the Parish Congregations in England: p inted for the Norwich Book seller, 1655, p. 16, who p. 17, answer Mr. Blakes opinion.

Calvin in Act. 2.38. Tames si in contextu verborum be psi mus remissionem peccatorum bic pracedis, ordine tamen sequitur; qui a nibil aliud est quam bonorum qua per Christiam consequimur ob-

fignatio &c.] See the reft there before cited.

See him also at large, Institut, lib. 4 cap. 15. where he shews that Baptism is appointed to seal up the present pardon of sin, and to shew our mortification and newness of life, &c And so that it is to be administred to them that believe. Yet he maintaineth, that the use of it is also for the pardon of sin through alsour life after; but that is only to be given as the consolation

of the truly penitent.

Beza confess. sid. cap. 4.5. 46, 47. pa. (mibi) 28, 29. knows no 2. Beza. faith but one, and that the saving faith which all must bring to the Sacrament that will have the thing signified; and all that are without it he reckoneth hypocriets, and knows no other baptized ones but elect believers and hypocrites; and saith, that upon the consession of true faith in baptim, we are to take them for faithfull, till they shew themselves hypocrites. Aftirmamus signa exteriora naturals modo percipi in desidelibus, in ab insidelibus, sed contra is prorsus eventu. Fideles prater signa resiplas percipiunt, &c. Res ipsa baptismi est aspersio sanguinis Chrsti in remissionem

missionem omnium peccatarum, Martisicatio, Regeneratio. E.c. Fides antem illud unum est per quod homines rem Sacramenti sibi applicant &c. Fides bac non ortsur à vobis sed gratuiso communicatur electio, &c. Interea Charitas jubet ut pro sidelibus agnoscamus quotquot vera si lei Consissione edunt, tantisper du hypocrita patesiant]

Also in his Absterf. Calum. Hestusiis pag. 333. and 7 Cal. he is more sull, shewing that Faith and Adoption go before Baptism, yet that the Church doth judge exprobabilibus conjecturis an aliquis ad Christum pertineat, put à in infantibus, si quis ex insidelibus sit prognatus in adultis, si quis Christianam sidem se amplesti profiteatur. Ecclesia per baptismum inseri roges. And by the next words he shews that he means by [being in Covenant, and belonging to Christ, & believing that which is proper to the elect; Nam potest quidem esse ex Reproborum numero qui ex sidelibus est prognatus, & potest aliquis simulare se Christianii; Ted occulta has Deo, &c. Et postest Merità arbitramur infantes Fidelii in peculio Domini censeri. & Spiritu sansto profundi, (that is, before baptism.)

And yet more fully in his Question: & Respons. n. 106, &c. pag. 343. [Q. Quid significat In Nomen? R. Sic declaratur Baptismus esse solenne justicandum quo baptizandus sese totum addicts uni Deo & trino, &c. [Vid. reliq. Now it is certain, that he that professeth [se totum Deo addicere,] prosesseth no less

than a faving faith, or elfe there is no profession of it.

Pag. 345. Q. 133. [Sed multos etiam ex sanctissimis prognatos, ad Foedus nibil persinère declarat Esavi exemplum & quotidiana experientia. (Mark that he makes ad foedus persinère proper to the elect.) R. Multi quoque ex adultis sidem ore prositentibus hypocrites sunt; (He talks of none but sound believers and hypocrites,) sed occultailla parsicularia judicia Deo relinquenda sunt. Benè autem sperare nos impenere de ius omnibus qui ex sidelibus nascuntur, of socialis format indefinita judicia Deo relinquenda sunt. Benè autem sperare nos impenere de ius omnibus qui ex sidelibus nascuntur, of socialis socialisme and Answer shews that he speaks of saving Faith. And pag. 346. Q. 127. [Ergò servantur omnes ex pio parente oriundi? R. Certè meritò prasumuntur servandi, ut qui in sociale comprehensi videantur probabili neque imaginarià duntaxat conjecturà. Sed boc interea nibil prasudicat occultis, & particularibus Dei judiciise: & excipiendos esse liquet, qui cùm adoleverint, il-lam Gratiam sun incredulitate excusiunt.

Pag. 347. Q. 133. [Sed guum is qui Papista est, non sit vere Christianus, non esusmodi hominem adultum, nec dum haptizatum, ad Baptismum admitteres ? R. Nequaquam nisi priùs Cattohumenum factum, & Papismo renunciantem. Q Ejusmodi verò parentibus natum infantem admitteres ? R. Ne id quidem temere facerem. Q. Quibus ergo Conditionibus ? R. Ne infantem bahens in potestate, hoc à me postularet :vel alioqui idoneus Sponsor adesses, qui piam & rectam Infantis institutionem polliceretur.]

See him also in ti Anno in A& 8.37.& AA.2.38. Rom 6.3. &c.

Pet. Martyr in Rom, 3. pag. (mibi) 148. [Quodque isti sibi siagunt Panitentiam non require in B. prismo, prisssumm verd quando 3.

singuntur adulti, & vanum est, & Scripturis palam adversatur &c.]

And that you may see that he meaneth saving Repentance and

Faith, and oweth not Mr. Blake's lower fort, he saith before [Sed
quirequid illi dicunt, una est ratio vera panitentia, ut ex animo doleamus admissa peccata, qua Deum à nobis abalien averunt: Cui dolori adjungitur desiderium condona ionis, & preces ut eam obtineamus, cum
certo proposi o non amplius incurrendi in eadem peccata, & voluntate
mortissicandi veterem & induendi novum bominim Qua omnia side niti oportet, quia sine illa constare non possunt. Leg & in c. 4. pag. 176.

& in c. S. p. 254. & in c. 6. p. 334. &c. & p. 339. &c.

Et loc. Commun. Cl.4.c. 8 p 821. S. 3.4. & 6.6. pag 823. Non excludimus eos (infantes) ab Ecclesia, sed ut ejus partes amplectimur, bene fperantes, quod ut funt fecundum carnem femen San-Barum , ita etiam fint Electionis divina participes , & Spiritum Santtum & gratiam Christi babeant; atque boc nomine illos bap izamus. Neque audiendi funt qui bac de re movent forupulum, ac dicunt , Quid fi Minister fallatur ? Quid firevera Puer neque est filius Premissionis, divina Electionis latque Misericordia ? quia idem cavillus effe poterit de adultis. Nam de illis quoque ignoramus fille necne accedant, an vere credant ; an fint filii Pradeftinationis an Perditionis? an Christi gratiam babeant, an illa fint destituti, & mendaciter dicant se credere? Quid tu illos baptizas? Scio dices, ideirco id facio quod fequor illorum externam professionem, quam fi mentiantur, mea non refert. Ita nos dicimus, Ecclesiam ideo completti nostros pueros & baptizare, quod ad nos pertineant. illi Divina voluntatis tale indicium, quale est in adultis externa

2. P. Marty

pro-

professio: quia ut ibi falli potest, ita eti im bic. Non est res adeò cer:a, quin aliter baberi possio, &c.] Vid. &cect. 1. And of the sum of
the Covenant, sett. 12. he shews that it extendeth to salvation,
[Ero Dem tuns, & Seminis tui: Illi sand quibus Dens exbibetur,
à morte, peccato, asque damnatione liberantur: quandoquidem boc

proprium Deo convenit ut [mos liberet ac fervet.]

Et sect. 15 pag. 826. [Putant (adversaris) vi & essicació operio Baptismi peccatum remisti; neque agnoscunt Sacramentis potinis Remissionem obsignari, quam adulti assequentur credendo. & parvuli sidelium qui ad electionem pertinent, per Spiritum sanstum & Gratiam jam babent &c. Eph. 5.25. Sanè boc loco vides, Ecclesiam esse qua lavatur & baptizatur. Ideireo dum parvuli tinguntur, constat ad Ecclesiam pertinere: & Ecclesia partes verè esse uon possunt, nissipiritu Christi sint ornati. Quamobrem parvuli qui verè ad electionem Dei sertinent, antequam baptizentur, spiritu Domini sunt instructi.] Vid sect. 16.17. And on 1 King. 8. sol. 74. the same Peter Martyr saith, [Justisicatio ex Baptismo non pendet, sed antecedit. Object. Quorsum er gò Baptismus eis traditur, si ante rem Baptismi babuerint? Resp. 1. Quia Deo paremus, &c. 2. Promissionem & dovum quod accepimus obsignamus. 3. Ibi à Spiritu sancto per Verbum & externa Symbola Fides consirmatur.

Piscator in Mat. 3.11. [At null m inquam Sacramentum organum est Fidei donanda, sed Sacramenta sunt organa Fidem jam donatam confirmandi; ad hunc enim usum à Deo sunt instituta, &cc.] Vid. reliq. where he calleth Simon Magua an hypocrite, and in Acts 8.13. expoundeth Simon's criscos by Professus est sidem. In ver.; 6. Adulti antequam baptizentur, suam in Christum sidem prositeri debent. (Which I before shewed, he takes to be that Faith which is joyned with true Repentance for Remission of sins)

Vid. & in Acts 2.38. Schol.

Altingins Loc. Comm. Par.1. pag. 201. 202. Vid. que habet de forma & fine Baptismi. Et de Subjecto inquis. [Subjectum Baptismi est Populus sidelis, sive vere sit, sive censeatur talis ob externam sidei prosessionem, &c. Where he shows, that it must be true Faith or the Prosession of true Faith, and not of any other kind. Et Par. 2 pag. 608. [In adultis Respiscentia ac Fides, vel saltem utrusque Prosessio pracedere debes Baptismum.]

Also more plainly in his Problem. Theol. part. 1. Pr. 59. pag.

s. Altingius.

Piscator.

223. [At quotquot adulti bapticantur secundum Institutionem Chrissi, ii ante Baptismum jum babent per sidem ablationem peccatorum: ut Abraham justiciam ante Circumtisionem, Rom. 4. 10, 11. est etim Baptismus Credentium, Mar. 16.16 Act. 2.38, 39. Act. 15.9. Ergo. Wid. etiam Explicat. Cateches. Par. 2 Q. 71. pag. 316.

6. Ianlus.

Junisse Thef. Theolog. Vol.1. Col.211.3. Fides enim, vel saltem femen fidei, precedat necesse est, quandoquidem quicquid absque fide peccatum est. mo tam necesse est, quandoquidem quicquid absque fide peccatum est. mo tam necesse est fides, see Sacramentum damnet &c.] The words before and after shew that he speaks of suffishing faith &c. Col. 2117. Fine Primarius est significare & designare in cordibus sidesium gratiam Dei Patris in sitio suo Rom. 6.4.1 Cor. 10.16 &c. Respectu hominis iquium necessum est us pracedat Fider, wel saltem Fædius & seminis siquium necessum est us pracedat Fider, wel saltem Fædius & seminis siquium necessum est us pracedat Fider, wel saltem Fædius & seminis siquium necessum est us pracedat Fider, wel saltem saltu valet;) nam sine side nullus sesus, quod coram Deo idem cum assu valet;) nam sine side nullus sesus, est sine Christonulla gratia, Eph. 2. 5. Imo quicqui si sine side sit peccatum est, Rom. 14.23. Ideoque si vivere velimus, side opus est. Gal. 2. 16. St suffisieari propter Christium, id sie sola side. Gal. 3.11.] It is expressy Justifying faith that then he speaks of.

Polanus Syntagm. isb. 6.cap. 55. pag. 494-thus defineth Baptism 7. Polanus. [Bapt smus est primum Sacramentum novi Testamenti, in quo illi, ad quos sædus gratia Dei pertinet, juxta manduum Christi, aqua perfunduntur seu abluuntur in nomen Patris, Filii, & spiritus Santii, id est, ut illis qui baptizantur signisicetur & obsignetur, eos in communionem sæderis Gratia susceptos, Christo & Corpors ejus mystico Ecclesia insertos. justisicari à Deo propier essum pro nobis sanguinem Christi, & regenerari per Spiritum Christi: & vic ssim obligentur ad colendum side & bona conscientia & invocandum r ligios folum bunc Deum, Patrem, Filium, & Spiritum Sanstum.]

Pag. 405. Quemadmodum soli baptizandi sunt qui in sædere gratia censenur: ita sidelis qui baptizatur, suscepti externum baptismum aqua, nt ei signisicetur & obsignetur, ipsum tam certò a peccatis sanguine & spritu Christi ablui, quàm certà aqua corpus ipsius perfunditur & abluiur. Baptizandi sunt non tantu adulti sidem in Christum prositentes, sed etiam infantes soristianorum. Adultis, sed sidem in Christi prosessi: Baptismum posse & debere conservi extra controver siam est. And he still takes Fides in Christum for saving Faith here.

In

Infantes baptizandi. Ro. 2. Quia adiplos pertinet Pramissio Remissionis peccatorum par sauguinems Christia. Henheresore supposeth Infants to have the special benefits of the Promise.

8. Zancheus.

Zanchius de Sacr. Seriptur. Trast. integ. pag. (mihi) 350,351. maketh baptizing into the name of Christ to signific such a proteffed Devotedness to him, sut sciamus nos non essenostros neque Diaboli, neque Mundi, sed Patria, Fisii, & Spiritus saniti, sicut cum Merces ab aliquo Mercatore empta obsignantur illius sigillo, cujus sastas sunt, ut agnoscantur non amplius esse illius à quo empta sunt, sed illius qui emit: sic quoniam empti sumus sanguine Christi, cum boc credimus, & nomen damus Christo, professi nos omnino velle esse Christi, & Christo inservire. And it this can be done by a faith short of saving, heartily and truly, then I know nothing that is proper to the sufficied: To profess this therefore, is to profess

true Sanctification, and confequently a Justifying faith.

Idem Zanch. de Christiana Relig. Fid, de Bapt. c. 15: pag. 516. Baptismus est primum novi Fæderis sacramentum quo cum omnes, qui vel panitenti am peccatorum professi, fidem etiam in Christum. adeoque in Deum Patrem, Filium, & Spiritum fanctum profitentur, vel faltem propter parentum pietatem ad fædus pertinent, Christo. tanquam es jam per Spiritum fanctum incorporati, obsignantur; ut non fint amplius fui juris, fed illius, per quem in fæderis focietatem, eoque in unum corpus cum eo, fanttifque omnibus, & in omnium fpiritualium coleftiumque bonorum participationem afciti effe dicuntur, &c. And that you may know that it is no common Repentance, which they must profess in his sense, he addeth, Unde & Sacramentum Pænisentia in Remissionem peccatorum, &c. appellatur. Theff. 2. Etsi verò has omnis de Baptismo pradicentur, vereque illi tanguam organo Spiritus (antti ad bec efficienda attribuantur, coque ut omnes qui baptizantur tales fieri & effe facramentaliter vere dicantur, reipsa tamen non nisi in electio, spiritu Christi denatis, impleri credimns; cism ii etiam foli vere credant, vereque ad Christum & ad mysticum ejus Corpus pertineant. See also Thes. 4. of the necessity of professing Repentance and Faith.

Much more to the same purpose out of Zanchins may be col-

lected.

9. Urfinus & Urfinus (and Paræus) Catech. Qn. 69.p. 384. 397, 371. shews Paræus. in the very definition of Baptism, that in the lawful use there

is certain Remission of fin annexed V/us legitimus Bapisimi eft. quando baptizantur Conversi. rien & fine instituto. Quando baptifwas confertur its quibus ell inflitutus nimirum Converfit & Ecclefie membris, & quando ab bis vera fides accipitur, juxta illud Licet Tibi bapriz wi fi credu toto corde. And pag. 329 he supposeth the Infants of Believers before Baptism to have the Holy Ghost and to be Regenerate. Many other passages he hath this way.

Parens in Rom. 11-038.1179. Neque Circumcifione illis jus 10. Parmus

Fæderis tam conferebatur quam obsenabatur : Ita baptismo nobis idem ju non tam confertur demum quam obfignatur. Vid, Tertul. Obfignationem fidei, Chryfoft Signaculum fidei, Balilius, Sigillum fidei, August. Sacramentum fidei baptifmum appellant; quo fidem baberi ante baptifmum teftantur. At fide babetur Adopiso: er go ante baptismum etiam haberi adoptionem testantur.]

Item in Rom. 6.p. 595,597. Refp. Pramiffa funt universaliter vera de Baptismo legitimo, qui est cum side suscipitur Sacramentă : & de boc u'n l'quitur Apostolus; de baptizatie nimirum fidelibus; de bis folis vera conclusio, omnes baptizatos regenerari. De Simone Mago & Hypocritis fille Sacramentum sumentibus Major eft falfa]

Pag. 597. Object. Qui non possunt promissiones oblata: fide percipere, nec mortificationem & viv ficationem profiteri, non debent baptizari, &c. Resp. Major de Adultis vera est, quibus Baptismus conferri non debet, nifi fidem & pænitentiam profeffis.] Here it is evident by the Description and the Concomitants, that is a saving

faith whose-profession he makes thus necessary.

If yet there be any doubt of his Judgement, fee in Rom.4. pag 3 99,400. [Si Sacramenta non funt instituta justificandis sed justificatis . h. e. won Infidelibus fed Conversis ; non igitur nifi conversione & Fide sumi debent: secus sigilla fustitia effe ceffant, Quid enim non habentibus Ridem & justitiam obsignarent? | Et antea Justitia Fidei est Remissio peccator um fide accepta propter Redemprionem Christi. Ad bancobsignandam Dem dedir, & Abraham accepit Circumcifionis fignum I pass much of the like.

Bucanns Loc. ommun. Q. 21. [Quid eft b. p: zari in nomine I, Tucanus, Patris & Filis & Spiritus fantti ? Refp. Hac phrafi fignificatur invocato l'atre. Filio. & Spiritu fancto, eum qui baptizatur, remissis peccatis, in gratsam recipi à Deo, qui est Pater, Filius, & Spiritus Sanctus, & acceptari, obsignari, initiari, inangurari

recipi & consecrari in peculium, familiam, jiu, gratiam, religionem, fidem, communionem, &c. Patris, filii, & Spiritus santis, &c.]

Qu.69. pag. 622. Quinam/unt baptizandi? Omnet vivi qui probabiliter à Deo in Fa ins recepti sunt, vel recepti esse perhibentur. Iique vel adulti, qui ad Eccie siam accedentes, doctrina Evangel i essensum prabent, sidem in Christum prostentur, peccatorum confessionem seu panientia edunt, Mat. 3.6, 820. 19. Et Christus dixis primum qui crediderit (thats with a saving faith) Postea & baptizatus surie. Marc. 16.16. Sic Simon Magus admissuest, Eunuchus, & alis See more sully the Answer to Quest. 31. p. 3. 624.

Pollander. Riverus, Thyfius.

Synopfis Leydenfis Difput. 44. pag 608. § 27. Pugnat boc cum omnibus Ser peura locis, in quibus Fides & Refinifeantia, ac proinde ut Regenerationis initium ac femen in B pt zandu praexigitur. Canfa antem efficiens effectu fuo pofterior effe non poteft. Nec valet quicquam quorundam inter cos excep io qua baptismum adulterum ità distinguunt à baptismo Infant um ut baptismum adultorum signi & fignaculum Regeneration is accepta effe concedant, fed infantium Baptifmum instrumentum Regenerationis inchoande effe velint. Nam praterquam quodillius differentia in tota Scriptura nullum extet fundamentum que Baptismim non nis unius generis agnoscit, Scc. 39. Efficaciam ergo Baptismi non alligamus ad momentum illud, quo aqua externa corpus tingitur, sed in omnibus baptizandis Fidem & Refipi centiam cum Scriptura prarequirimus, faltem fecundum Charitatis Judicium sidque tam in Infantibus fæderatis, in quibus ex vi divine Benedictionis & Fateris Evangelici, femen & Spiritum Fides ac Resipiscentia ftatuendum effe contendimus; quam in adultis, in quibus actualis Fidei & Refip scentia professio est neces aria.] Leg. Thef. 31,32,33,34.

Et 44 45 46.] Nec ta wen omnes homines in mundo viventes baptismi capaces sunt, sed illi tantum qui prosederatis & Novi Testamenti haredibus haberi à nobis possunt, cujus hoc Sacramentum sigillum & pignus est. 45. Tales sunt primò omnes & soli adulti qui sidem in Christum & Respiscentiam veram prositentur. &c...] 46. Siquis verò, licèt sidem prosessus, impiè vivat, bapt smo inisiandus non est; quia bastismus non est tantum sacramentum Fidei, sed etiam Respiscentia; ut nec ille, qui cum Fidei in Christum & Pæmitentia prosessione, errores aut hareses contra sidei vera Fundamentum sovere, aut tueri velst: quia Respiscentia non tantum est à vita

turpitudine

arpitudine ad vite fantistatem, fed etiam ab erroribus ad aguitionem veritatis, 2 Tim. 2.23 . Imo verò tantum abest ut har etici ave errorum talium fantores ad Baptismum sint admittendi, ut ex pracepio Apostoli, Rom. 16. 17. & alibi, a fidelibus fint vitandi, & ab. Ecclesia communione arcendi. I hope these are plain enough.

Wendeline Christ. Theolog . 1 1. c. 22 pag. 455. Materia circa quam Bapcismus versatur, vel à qua recipitur, secundum Institutio- 12. Wendenem funt omne, & foli i bomines qui probabiliter censentur effe in fædere Gratie : quales funt I. Adulti ex fudaismo & Gertilismo ad Christian: mum conversi, doctrina Christiana imbuti, & in Ecclefia Fidem & Panitentiam professi &c. | Et pag. 461. Aposteli olim non baptizarunt nisi eos qui jam actu erant fideles, vel ex judicio Charitatis pio verè fideles hibebaneur. Ergo bastifmus ipforum non fuit organon quo Spiritus fanctus Fidem & Regenerationem in baptizatis incheavit. Et proindetale organon nec jam eft.] This shews that he fpeaks of Faith aud Repentance which accompany Regeneration, The Antecedent he proves, first by the example of Lydia, Cornelim, the Eunuch &c. and Act. 2. +1 & 8.12,37. Et poft. [Sed quead ipfam fidem eadem est ratio Adultorum & Infantum. Nam ut illi baptizabantur, quia fecundum Confessionem ipforum credebant, & per fidem in fædere Dei grant : fic & bi baptizandi funt qui ex offe-En Charitatis pro fidelibus & vere forderatis habentur. Leg. Arg. 2.

Et pag. 484. Fuerunt enim baptizati fideles & renati. Et pag. 466. [Gal. 3.27. Loquitur tantum de baptizatis fidelibus. Tum enin Adulti ex Judusmo & Gentilismo recens converfi baptizabantur, & quidem postquam in Christum professi, & ex qudicio Charitatis renati erant, Acts 8.37. Plerique tum Adulti fuerunt bapt zati, qui ante bastifmum omnes induife Christum funt professi: fuerunt dubio procul in iis quoque multi by pocrita, &cc.

Pag. 467. ad Arg 4. Baptizari in Remiffionem peccatorum, est per baptismum confirmat i de Remissione peccatorum. Sie baptizabantur olim ab Apostolis Adulti in Rem Stonem peccatorum, quam per fidem ante baptifinum acceper int. Sic & Johannes pradicabat baptifinum Respiscent and Remissionem peccaterum Marc. 1.4. Qui tamen non baptizabat nifi iligi qui Refipifcentiam prius effent profeffe, & Evangelio credidiffent.ver. 1 5.] More fuch paffages may be added

Keckerman, System. Theolog. goes fo far as to fay, [pag. 446, 13. Kecker 447. Qui fine fide utuntur Sacris Signis, non precipiunt ipfum for-

line.

male Sacramentorum, sed nudum tantum materiale: quia formale of several partial partia

14. Hommius.

Festus Hommiss speaketh the same words as many of the rest, in his Definition of Baptism, Disputation 4 pag. 239 and his Supposition that Infants to be baptized have faith in all prime, in radice of semine, at que interna Spiritus santi virtute, Thes. 3. I shall forbear reciting the words.

16, Marefius.

Sam. Maresius. Colleg. Theolog. loc.ult.pag. 49 ? [Verbum inchoat fidem; eam Sacramentum consirmat: ideò boc non nisi sidelibus suo sensu, eorumve liberis administratur] See mote \$ 27,28. and \$ 51 pag. 5. 11. Baptismus conservi debet, non sacrilige &c. sed 1. Adultis omnibus qui ci fu stasmo aut Ethnicismo transeunt ad religionem Christianam, nec antiquam in side suerint instituti, & eam prositeri queant, &c. Qui crediderit, & baptizatus suerit, servabitur, Matc, 16.16. ubi Fides pracedit baptismum tanquam conditio prarequista; non illum per modum esfectus consequitur. Ita AA. 8.12 36,37. Nec Philippus voluit conserve baptismum Eunucho, nisi sub bae conditione, Si credis ex toto corde, lices. His citing (Marc 16.16. shews that he meant only saving faith.) 2. Etiam Fæderatorum seu qui probabiliter tales censentur, infantibus, &c.]-See his Exeg. Artic. 24.

17. Crocius.

Lud. Crocius speaks as the rest, Syntagm. Theol.1.4.cap. 1 3.de bap.

pag.1143.&c. 1149, 6.c.

18. Beumle-

Beumlerus Theolog. lib.3, fol. 159. Baptismi objectum, cui is administrandus, sunt soli & omnes sæderati Dei. Fæderati sunt aut Adulti, aut Infantes. Adulti sunt converse ex Judais & Gentibus: quibus Baptismus non conferendus, nisi peccata & sidem in Christic consitientibus. And the reasons he gives next for Infant baptism, shew he means a special faith, and his description of the Covenant. pag. 154. Fædus Gratia est, quo deus per sidem in Christium nos pro justus reputat, ac proinde pro sociis Fæderis, quod in remissione peccatorum gratuito & imputatione Justitia Christic confistit agnosci.

Georg. Solinius Method, Theolog. makes no other of the A-

19. Solinius

dult the subject of Baptism, but the Professors of faith, pag. 245.

and that either vere credentes, or hypocrita, pag.244.

Et in Exegef. Confes. August. pag. 823. | Si à Deo instituta sunt Sacramenta, ut generalis illa promissio gratia de Remissione peccatorum, & vi'a aterna, fingulu qui Sacramentis legitime utuntur pesulialiter obfignetur,&c.] At facramenta in bunc finem inftituta /unt, Rom,4 Gal. 3. I Pet. 3.

Melantthon's Judgement is the same as the rest, as is apparent 20, Melanin his Common places; and in Sobniss, Thef. Theol. ex Corpore aton.

dollr. Phil. Melancthonis. c. 19. pag. 59.60,61,92.

Treleatism Inflit. Theol 1.2.p.198. [Maseria baptifmum recipi- 21. Treleatlus, ens funt omnes & foli qui probabiliter in fædere cenfentur. Cenfentur autem tam adults, qui principite fidei initiati, ad Ecclesiam accedentes, fidem fuam & panitentiam apud bomines profitentur, tam infantes, &c. Many passages before and after shew that he (as others) take to be faderatus or in fadere to be proper to the truly Regenerate; and therefore they truly fay, qui probabiliter cen-

fentur effe in fædere.

Jo. Ger. Volsius, Thef. de Sacram. Efficac. Th. 37. Difp. 2. p. 3. 28. 21. Voffin. 330 mentioning the Answers of the Reformed Divines to an Objection, divideth them into two parts, as not agreed in the point. The first is those, [qui dicere folent , eum qui fidem habet pradicationi Evangelice, virtualiter quidem falutem habere, quia & dispositus est ad falutem consequendam, & instrumento instructus, que gratiam felutarem attingere & confequi poffit, &c.] And thus they confess that Faith goeth before Baptism, (even this Juftifying faith, which they call the Inftrument) but they think that |ustification and Sanctification follow Faith and Baptism The other fort are they, who think [that the Spirit by the Word (before Baptilm) doth not only beget Faith, but also offer to Faith, and conferr the spiritual Grace of Regeneration: | So that both forts agree of the Precedency of Faith (in the Adult.)

And Thef. 42. Contra bec objicitur à quibufdam, qu'ed Abraham Justitiam Fidei habuerit ante Circumcisionem , Rom. 4. 10. quod item Cornelius gratiam Sanctificationis habuerit ante Bartifmum, Ad. 10.2. verum neque nos negamus, Gratiam fustificationis aut Sanctificationis ab Adultis ante Sacramenti usum Fide apprehendi: sed dicimus ordinarie ante usum Sacramentoris tenuem tantum Gra-

tia gustum haberi : extraordinarie autem posse etiam tum autiorem esse manifestiúsque sentiri.] So that ordinarily some true saving

grace antecedeth.

23. Wollebius. Wollebius defineth Baptism thus; [Baptismus est primum novi Fæderis Sacramentum; in quo, Electis in Dei familiam receptus, externà aqua aspersione peccatorum remissio & regeneratio per sanguinem Christi & Spiritum sanctum obsignatur.] And p. 421. he makes it (as others do) one difference between the Word and Sacraments, [Quod Verbo ordinarie Fides excitetur, Sacramentus consirmetur.] And therefore Grace which may be consirmed,

must be before expected.

Luther Tom. 2. Pag. 439. Shews that Baptism containeth the Profession of saving Faith; [In Baptismo est Promissio Dei ossertis; & nostrum VOVERE nibil aliud est quam ACCE-PTARE CHRISTOM qui ossertur nobis. Felix sand votum quod nou promittit dare, sed tantum bona accipere & acceptis

adharere.

Alstedius Desinit. Theolog. pag. 137. [Baptismus on us consideratus, est sacramentum in quo bomo electus tam certò abluitur sanguine Christi, quam certò corpus ipsius aqua aspergitur, Gal. 3.27. Baptizari in Nomen Patris, Filis & Spiritus sancti, est baptizari in cultum sancta Trinitatis, es quidemità ut Pater, Filius & Spiritus sanctus nobis promittant Remissionem peccatorum & vitam aternam, & nos vicissim illus promittamus obsequium.] Et Distinct. c. 27. pag. 129. [Vsus baptismi est communis vel singularis. Ille est respetu hypocritarum & credentium.] There is no third sort ac-

knowledged to have right to Baptism.

Bishop User in his body of Divinity, pag 415. [The outward Elements are dispensed to all, who make an outward profession of the Cospel, (for in Infants their being born in the Church, is in stead of an outward Profession;) because man is not able to distinguish Corn from Chass: but the inward grace of the Sacrament is not communicated to all, but to those only who are heirs of those Promises whereof the Sacraments are Seals. For without a man have his name in

she Covenant; the Seal fet to it confirms nothing to him.

1. It is here apparent that it is the outward Profession of no other then a saving faith that he meaneth. As also he shews afterward: 1. By opposing such Professors as Hypocrites, when

they

24. Luther.

25, Alftedius.

26. Bishop

have not the thing professed) to the Elect and Justified, as here he doth the Chast to the Corn; and 2. by his Description of the saith professed, [The Church doth not only baptize those that are grown and of years, if any such being bred Pagans be breught up within the pale of the Church, and testisse their competent understanding of Christianity; and profess their faith in the Lord fesses, and Gods pretious Promises of Remission of sins by his blood, and their earnest desire to be saled with Baptism for the strengthening of their souls in this faith. Quest Doth the inward Grace alway accompany the outward sign? Answ. No: but only when the Profession of their faith is not outward only and counterfest, but sincere and hearty, &cc.] Here then is no third sort that are hearty prosessors of a lower kind of faith.

Amesius, Bellarm. Enervat. De Necessit. Bapt [Gen. 17. Ero 27. Amesius. Deus teus & Seminis tui. Filis eorum qui participes sunt henedictionis Abraha, sunt Filis Dei etia quum primò nascuntur, &c. 1. Regenerationem esse partem promissionum, & singulari modo ad sidelium silios pertinere, sæderis issiui formula maniseste declarat. 2. Filis Christi incipimus esse per sidem ante baptismum. 3. Baptizantur propriè bomines, quia pro silia Dei habentur; non ut incipiant esse Filis. Alioquin ratio nulla esset quare silii insidelium non aque bep-

tiz arentur ac filis fidelium.

Et cap. 3. pag. (mibi) 53. [repugnat bac distinctio (of a faith before Baptism which is but a disposition to Justification, that is, to Sanctification; and a faith after Baptism, which is an effertial part of Sancticification; which was Bellarmin's distinction) i. Scriptura, qua sidem Justificantem antecedere docet Baptismum, Acts 15.9. 2. Rationi & experientia dictanti eddem plane side recipi Baptismum, qua recipitur sructus Baptismi. 3. Confessioni issius Bellarmini, qua extat lib. 2. de Essect. Sacr. cap. 13. [Adulti per sidem & contritionem veram Justificantur, antequam reipsa ad Sacramentum accedant.]

Dr. Willet on Rom. 4. Contr. 6 pag. 224. faith, [The Sacraments 18. Dr. willet, then, non inflituta funt Justificandis, sed Justicatis; are not instituted for those that are to be fustissed, but are for them which are al-

ready fustified, as Pareus.

Musculus Loc. Commun.de Baptis. Artic. 2. pag. (mihi) 728. 29. Musculus: [Propter hanc, nondum debet baptizari, qui gratiam Christi pradica-

LI 2

tam fibi per incredulitatem aversatur, tantisper dum in ed tergiver-satione & incredulitate perseverat & cor impænisens retinet. Hac de causa Apostoli pænitentiam & sides in Christum consessionem requirebant ab adultis, priusquam eos baptizarent. Sic Petrus, Att. 2.800. His locu patet requiri ab adultis cor pænitens sermonem gratia recipiens, & in Christum credens: ita ut impænisentes sermonem gratia recusantes, & incredulis, baptismi bujus capaces nondum esse queant, etiams sint de Elestu, donec convertantur.

30.Seharplus,

Scharpisu Curl. Theolog. de Baptif-loc.24.col.1218. [Baptif-mus est primum Novi Testamenti sacramentum à Deo institutum, quo & Remissio peccatorum, Regeneratio, & institutio in Ecclesiam significatur, & in sidelibus obsignatur, ut & obligatio nostra ad obedientiam | Col.1254.1255. [Arg.2. Qui sunt in sædere gratia, illi necessario servantur, licet uon habuerint signum sæderia, quia sædus & ejus signum non sunt ejus dem necessitatus, &c.] Arg.3. Infantes sine Baptis no dicuntur santi, t Cot.7.14. quia Baptismus infantes si delium non sacit silios Dei, sed illu obsignat sædus gratia, illosaue in sædere contineri certos reddit.]

Col. 1193. Quid recipiunt Impii in Sacramentu? R. Nuda tantum signa, idque ad condemnationem. 1. Qua benesicia in Sacramentu oblata tantum de side percipiuntur: as Impii non habent sidem; ergo. 2. Nihil spirituale conserunt aut obsignant Sacramenta, nisi in quibus in Verbo boc promissum extat. At in Verbo mbil Impiu promititur, sed solu sidelibus: quia omnes promissiones bahent annexam conditionem sidei: ergo. 3. Christi benesicia tantum in legitimo Sacramentorum usu percipiuntur: at nulli Impii legitime Sacramentu usuntur, sed indigne participant, 1 Cor. 11,27. ergo. 1.02. Col. 1202, 1203. Resp ad Bellarm. Object.

31. Carrwright

Carewright against the Rhemists on Mat. 3.6. pag. 15 saith [So that we bring not our children to the end that they should thereby have Remission of sins, but because we are by the promise induced to believe, that as being the Elect of God, they have already received it. Otherwise it were as much as to put the Seal to a blank wherein nothing is written, nor nothing is given.

33. Fulk.

Dr. Fulk against the Rhemists on Rom. 6. 5. saith, [The Apostle by express words excludeth Circumcision from being a cause of sustification, because Abraham was justified before he was circumcifed, who is the form of sustification of all men, as St. Ambrose

faith

faith, Com. on Gal. cap. 3. And Baptifm succeeding in the place of Circumcision, is a seal of Justification by faith in all Christians, as Circumcifion Was in Abraham ; not a caufe thereof | See him on 1 Pet. 3.21.

The Divines of the Affembly that wrote the Anotat. on the Bi- 33. The Anble fay on A&. 8, 27. (If thou believeft, &c.) With a fincere and potations of perfect beart, without which Ephraim cannot fave; be ba ! bere to some Divines do with a man of years, and yet an alsen, and therefore might not at of the Assem-mit him into the Church of Christ, until he had made profession of himself-minster. bis faith. You fee here that it is a faving faith which they think necessary to admittance; of which also they speak on, ver. 12. Faith ought to precede Bapisim in men and women of years, When they who were aliens and frangers come to be baptized : For it is necessary that they should confest their faith , and teftifie their Conversion before they be admitted by Baptism, Ambrosi. de Poenit. 1. 2. C. S.

And the Repentance that was to precede Baptism in the Jews, All. 2. 38. they expound thus : [This Repentance is not only in knowing, or acknowledging our fins, or faying, God be mercifull; but in the change of our minds, purposes, and evil courses of our Lives; As Auftin de Eccl. Dogm. cap. 58. faith very well; T Panitentia vera eft panitenda non admittere, & admisa deflere. See alfo Torini. advers. Marc lib. 2. cap. 24.] And on Mat. 3.6. Confessing their fins I In words protesting their detestation of them and Repentance for them.

Deedate on Acts 8. 12. [Were bapticed : Renouncing by the 34 Deodate. Same means all manner of Impiety and Superstition &c. | Verse 13. Simon believed, (made an ontward profession of believing or gave Some affent to the doctrine but by pocritically, and without giving Way to the inward operation of the Holy Ghoft, to a true conversion and lively Regeneration.)

On Mat. 2.6. Were baptized confessing &c.] viz to God in the per fon of John his Minister; though not with a particular enumeration, but yet with a true feeling of compunction frame, & bumble acknowledgement, and with hate and diffurbance of fin , for to implore divine mercy, Act. 19. 18. So on Rom, 6.3. Namely, for a Sacrament; that we are Christians, nos only by profession, but I kewife in Biritual truth, receiving the grace and Spirit of God, and then co-ope-

Bodius.

rating thereto by faith, voluntary obedience, and netwness of life]

Many other passages to the same purcole I omit.

Rob. Bodiss in Eph. 5.25, 26 pag. [Opus operatum (Papiftarum) in alio graviffimo errore fundatum eft; quo nempe ftatuunt illi Baptizandos prinfyna hoc fignaculo obfignentur, Christi membra non effe. &c. p. 756.757. [Et ficut A brabamo jam per fidem juftificato, impressus est Des mandato novus ille circumcisionis Character, non ad Justisi im primitus illiconferendam, sed al eandem vifibili illo fiquo obsignandam ; sic etiam in Christum credentibus adultis, jamque per eam fidem coram Deo jufificatis confertur ex Christimandato Bap. tismi figillum; non ut per illud tum primum fustitiam accipiant, ut absurde docent Adversaris, sed ut illa fides fustitia qua jam in Christo doneti funt, boc externo Baptifmi figillo corum cordibus ob fignetur. Et pag. 760.col. 2. [Supponit quod fallum eft, & à nobis confanter negatum & Supra refutatum, viz. Baptismum effe folum nos Justificandi & Sanctificandi instrumentum, nec ante mentes & con-Icientias nostras a peccatio ablui, quam externe baptizemur : Atque nos bucufque docuimus non primum baptifmo nos justificari & Canciificari, fed boc figillo, Remissionem peccatorum, Christique fustitiam jam per fidem nobis imputatam, ut & Sanctificationem noftra jam per Spiritum fanctum in nobis inchoata, in cordibus credentis obsignari.

Et pag 762.col.2. He expoundeth, I Cor.7.14. Sanctitatem effe Tus illud quod habent ad Dei foedus gratuitum & bona spiritualia in Fæderis promissione comprebensa; nempe, ut Ecclesia membra censeantur & remissionem peccatorum & vitam aternam in & per femen illud benedicin, nempe fesum Christum Mediatorem, una cum Piis parentibus vel faltem edrum altero, confequantur. Jus (inquam) quod ex gratuita Dei eufenia dependet, qui non tanum cum ipfis parentibus fed & cum ipforu femine fædus fuum pacifci, & bona in eo promiffaufque ad fidelium parentu pofferos extendere dignatus eft ut norint fe non fibi tantu credere, & ad Deum converti, fed & infrumeta effe divinitis ordinata, ad eandem Fæderis Gratia in liberos posterofa. suos derivanda, donec ipsi in eam atatem adoleverint qua possint actu ad Deum toto corde converti Christum mediatorem viva verag, fide amplecti, caque ipsi prastare, qua parentes & susceptores pro ipsis & corum nomine fosponderunt. Nec tamen Dei gratia erga infantes fidelium fic parentu fidei alligamus, ut ullum libera & arcana ejus ele. Etioni prejudicin faciamus, &c. fed hoc tantam afferimus,ex Dei voluntate

luntate nobis in falere suo gratiose patesacià, nobis constare, in santibus, ad boc us ad Baptismum admittantur, & Ecclesia Christi membra censeantur, donec in annos maturiores adoleverint, idem prossius esse ac valere (ad nostrum judicium quod attinet) è Più pirentibus nasci, vel natos esse, quod adultis sideique capacibus sidem banc prosieri. Nam sicut ex his. Deus solus novit qui verà & salutari in Christum praditi sunt side, vel non sunt, ac proinde quinam ad suam electionem pertineant; nostrum tantim est Charitatis judicium, secundum quod eos omnes qui Christo sidem & obedientiam prostentur, pro sidelibus & electis babere debemus nis sese faltis & reapse alios ostenderirt: ita etiam ex isis novit Diminus solus quosuam elegerit; nostrum autem est ex eàdem Charitatis regulà eos omnes pro Dei saderatis & Christi membris babere, quos videmus esse pica sidelium semen & sobolem, sive baptismo suerint obsignati, sive, &c.] See more there.

So that he takes it to be a profession of saving faith that is necessary in the adult, which must give us ground in the Judgement of Charity to judge them true believers and elect; and that we suppose the like of their Infants in the same judgement: and

therefore suppose them justified before we baptize them.

Perkins, Order of Causes of Salv, pag. 71.c. 32. [A Sacrament 36. Perkins. is that whereby Christ and his saving Graces are by certain external rites fignified exhibited, and fealed to a Christian man.] p1g.72. The boly use of a Sacrament is, when such as are truly converted do use those rites which God bath prescribed to the true ends of the Sacrament. Therefore I. the Reprobate, though God offer the Whole Sacrament to them yet they receive the figns alone without the things fignified by the fign; because the sign without the right use thereof is not a Sacrament to the receiver of it, Rom. 2.25. 2. The Sacrament received before a mans conver fionsis afterward to the Penitent both ra. tified & becometh profitable : and that use of the Sacrament, which before was utterly unlawful, doth then become very lawful Leg p 74. The altion of the party to be baptized is swofold : the first is. To offor himself to be bastized before the Minister, &c This signifieth that be doth consecrate himself to the Lord, and that he utterly renounces h the Flesh, the World, and the Devil, I Pet. 3.21.

And pag:73. Within the Covenant are all the feed of Abraham, or the feed of the faithful. These are either of riper years, or Infants.

Thoje

Those of river years are all such as adjoyning themselves to the Visible Church, do both testifie their Repentance of their sins, and hold the

foundation of Religion taught in the Church.

37. Fayus.

Anton. Fayes in Rom 4.11. pag. 239. faith, [Fides ergo pracedit Sacramenta, que absque fide sunt tantim ivania figna; & eandem fidem Sacramenta fovent & augent.] And he fully shews that he speaks of Justifying Faith.

Et in Rom 6.3 . pag. 301 [Baptifmus non facit nos Christianes,

Filios Des, peccato mortuos , fed tales nos effe indicat.]

38. Ludovicus de Dieu.

Lud. de Dieu in Rom. 4.11. faith, [Nifi Abrahami praputio praextitisset sides, vanum suisset signum Circumcissonis. Itaque vel eo quod signum ei suit datum, colligitur jam ante habuisse sidem.] Et in Hebr. 6. pag. 305. [Adde quod ablutio Baptismi, repurgata à tenebris peccasi, adé sque illuminata mentis sit indicium & obseguaculum, ut respià illuminationem prositeatur qui baptismum suscipit :] that is, such illumination as hath mentem à tenebris peccati repurgatam.

39. Ragerus,

Michael Ragerus, (though of that party that give too much to Sacraments) saith, in Rom. 4.11. pag. 104. Obfignatio & confirmatio prasupponit gratiam, vel collatam sam, vel mediante sacramento conferendam: quibus verò gratia non confertur, illu non obfignatur per sacramentum. Ità igitur gratia Regenerationis bypocrita adulto per baptismum neque confertur, neque obsignatur. Et in Rom 6.2. Vide plura.

40 Hemmin-

Hemmingins in Rom.4.11. putteth true faith into the Definition of a Sacrament; [Sacramentum est visibile signum mandatum & institutum à Deo, quo ut Deus bominibus suam gratiam testatur & obsignat; ità bomines vicissim suam in Deum si dem prosisentur, eam q, usu Sacramentorum consirmant. (The Context shews that its Justisying faith which he means) Hinc etiam apparet quis sit principalis sinu Sacramentorum, videlicet obsignare promissam gratiam, qua side accipitur & possidetur. Vide plura in Rom.6.3.4.ex Ambrosio, pag.142.

41. Yates.

Tates Model of Divin pag. 330, 331. [Christ in the Sacrament profiteth not except be be eaten by faith. A Reprobate may receive bread; but the lign, seal, and thing signified are none of bis: for he bath no experience of this mysterie, that wants the first part of Divinity, Without which the second cannot Work.] So Christ with all his benefits being received, and the fruits thereof being truly received by

faish,

faith is our happy communion with the body and blood of Christ:
Otherwise we communicate no more with Christ in the Sacrament,
than we do with the bread and wine, Whilest they stand untouched up-

on the Communion Table.

Cocceius in Sacr. Script. potent. pag. 337. Que est validitas Bap 42. Cocceius tisminis hac, quòd bastismus tum pradicasus tum collatus consirmat omni Credenti Remissionem peccatorum? & est entectua sive sirmamentum Interrogationis & restipulationis bona consisentia ad Deum: & qui cum prosessione Nominis Patris, Filis & Spiritus sansti, & sine contempsu Sacramenti ad nos venit, eum possimus secure ut fratrem & sacramenti ad nos venit, eum possimus secure ut fratrem & sacramenti ad nos venit, eum possimus secure ut fratrem of sacratum recisere, & c. Qui bastizatur, prosisetur se Christi discipulum: qui credit à Christo didicit; qui veritatem prosisetur, ostendit se à Christo didicis es gratia qua bastismo obsignatur, participem sactum esse. Qui digitur illi bastismus in nomines bristis susceptus testatur minù, quàm omni Discipulo Christis Vid tel.

Et in Thefibus de Fædere, Thef. 454. [(fanttitas infantum) Quod qui illius seminis in infantia meriuntur, Circumcihonis fædere initiati a parentibus fædus retinentibus, non exfeinduntur ex populis suis, sed Regnum colorum adipiscuntur sanctificati per (piritum promissionis fanctum.] Et Thef. 457. [Et in adultis quidem ad fædus accedentibus requirit profeffionem fidei in Chriftum; A& 8.36,37. in infantibus nibil nifi genitum effe a parente faltem altero fidem profeffo ; (Ecclesia) in Charitate que omnia fperat judicans & illos fincere professos bos jam vere fantlificatos. Thef. 458. | Et quidem consilium Gratie patescit in omnibus fidelium liberis, qui in infantia meriuntur, de quibus certam confolationem habent parentes , eos non exfeindi. In iss verò qui adolescunt finoulis consolationis conditio subintelligitur. fi manserint in Fide, & Charitate, & fanctificatione cum modeftia, 1 Tim. 2. 15.] thef. 418. [Nam primo Dem baptismum dans considerandus venit, ut is qui per ministrum flipuletur à nobis sive nos interroget de veritate & finceri' att respifcent a & fidei ejus quam supra explicavimus. Thes. 426. (which is a special faith.)] Et Thef. 493,493,494. [06. fignatio Communionis presupponit fidem exploratam communicantis, ut Thef. 209. que fides fe habet ad minimum ut varogdyes-19, confugientis, Heb. 6. 18. Ineft igitur in oblatione Symboli Ripulatio Fidei que & verbis (Hoc facite ad recordationem mei) innuitur. Quam ftipulationem explicat Paulus, I Cor. 11. Mm 26,27.

26,27,28 29. addith comminations in eos qui indigne comederent. Illis enim incumbit is reasus quem,&c. Mal. 1.14,&c. Et sic corporis & sanguinis Christi, sive mortis Christi, ut blasphemus, persecutor & latro sit reus. 499. Inest sidei stipulatio etiam per consequens in illis, [Accipite, edite; Hoc est corpus meum]— Comeditur autem— side qua unum cum ipso simus.— 494. Stipulatio sidei per sidei obedientiam, attestanti post explorationem bona conscientia acceptata, parit sus accipiendi Sacramentum sacra Cana, & eo ritu judicandi restipulationem atque interrogationem Dei ut Patris nostri de communione silii ipsius. Ità Testamentum in vim & essettum Fæderis transit.

23 . Prideaux.

Dr. Prideaux Fascicul. Controvers. de Sacr. Quæst. 1. p. 278.

[3. Nulli adulti ad Sacramenta sunt admittendi sine previà Fidei prosessione pro captu & modulo, Mat. 28. 19. 20. Marc. 16. 16. Acts 2. & 8.37. Ergò boc non expessandum ex insequente Sacramento-rum opere operato.] It is unquestionable that he here speaks of saving Faith.

1. By the Texts cited to prove it: 2. Because else it had been nothing to the Question in hand, which he was to conclude. And pag. 279. speaking of Circumcission and other Sacraments of the Old Testament, he saith to the Papists, [Symbola superior of the Constant of the Constant of the Constant of the Constant of the Papists, 25 mbola superior of the Constant of the Papists, 25 mbola superior of the Constant of

44. Dr. Ham-

Dr. Hammond in his Practical Catechism of Baptism, pag. 308, 309. and so on through divers pages, is so full for the point, that

I refer you to the perufal.

45. English Carechifm.

46 Bullinger.

The Catechism appointed to be used in England, was then accounted the doctrine of the Church of England, and it speaks full to the point: [Quest. What is required of persons to be baptized? Answ. Repentance, whereby they for sake sin; and Faith, whereby they stedfastly believe the Promises of God made to them in that Sacrament.] And this they say that Infants themselves person by

their sureties; and therefore judge it necessary.

Bullinger Decad, S. Serm. 7. & 8. is full upon the point, and too long to be transcribed. He sums up his own doctrine, fol. 453. thus: [Veritas Catholica in Scripturis sanctis nobis tradita simpliciter pronunciat, Omnes eos esse baptizandos quos Deus agnoscit prosuo populo, participesque purgationis vel sanctificationis, remissionis nisve peccatorum judicat. Nam tota bác trastatione de Sacramentis

oftendi

oftendi & demonstro, Baptismam esse signum populi Dei & Symbolum purgationis nostra per Christum. — [Instituitur quidem disputatio aguta de eo, quinam sint populus Dei @ participes Remissionis peccatorum per Christum t Dicimus populum Dei agnosci vel ex confessione bousinum, vel ex liberali promissione Dei. Ex confessione qui lem bominum. Nam eos pro filiu Dei agnoscimus, qui jam adules palam prostentur, Deum verum Deum esse sums, qui jam adules palam prostentur, Deum verum Deum esse sums, qui jam chistum Salvatorem esse sums. Caterùm ea confessio vel vere, vel sitte sit: Vere, ut Petrus, Eunuchus &c. Ficte verò, ut còm Simon Magus in Actis Apost, dicit se credere in sesum Christum; sive verò verè, sive siste quis credat, quando sidem in Christum palàm confitetur, (animi penetrali: solus Deus inspicis &c. nostrum non est rettè consitentem sep trare vel absicere à populo Dei. Nam Philippus Simonem Magum non repulit, sed pro sideli consitentem recepit, & pro sideli baptizavit; licet is re verâ & coram Deo esse hypocrita.

Dr. Whitaker de Sacram. is so oft and plain for this, that I need not stand to gather particular words. Mr. Gataker against Dr. Ward hath cited enough of them: As pag. 75. [Requirit sidem ante baptismum in adultis, Mar. 16. 16. unde constat sidem esse qua servat, non baptismum] But I will pass many more, there cited.

Mr. Garaker himself hath purposely opposed Dr. Ward in this 48. Garaker. point which Mr. Blake defendeth, And pag. 71. he faith, [1. Ego quanam fit fides illa ac ponitentia initialis non intelligo, qua praditum aust quis ad baptismum admittere, quem tamen vera vivaque fide in Mediatorem imbutum nondum credat. Philippus certe &thiopi baptismum poscenti, Si credis (inquit) ex toto corde, licet : quafi non baptizaturus, nifi id ille porfiteretur, ipfeque Charitatis [altem judicio ita credere, credat.] Read the reft. And pag. 66. Ad hos fines (Sacrationem, & Remissionem peccatorum) vet alterutrum horum, consequendos, Baptisma mihi minime institutum videtur, quum in institutione ipfa eis primario administrandum ordinetur qui ex pradicatione Evangelii fide in Chriftum imbuti & difciplinam Christianam jam amplexifuerunt. Mar. 16. 15, 16. Matth. 28.18. At bi & fanati ex parte, & rearn omni exoluti, ad Baptifmum suscipiendum accedebant aut ejusmoii saltem esse prasumebantur antequam ad Baptismum admitterentur. Quin & Johannis baptisma ejusalem fuisse efficacia cum illo qui ab Apostolis ex Christi instituto administrabatur, adversus Pontificios nostri omnes tuentur.

M m 2

47.Whittaker.

At

At in Joannis Baptismo pravia exigebatur panitentia quam peccatorum venia necessario & inseparabiliter consequitur. See his Defens. of this against Dr. Ward's Answ. pag. 67,68. And as to the
pretended different use to Insants, pag. 69. [I. Principali esseto,
imò principalibus essettic carmisse baptismum, &c. 2. Si quem in
parvulis alium essettium statuere libuerit, quam in adultis obtineat,
id mirum valde S.S. nusquam insinuasse: nec de so certi quicquam
constare poterit, quo sides nostra nitatur, donec Verbulo saliem Divino aliquo illud nobis innotescat.

10. Tzegedi-

Steph. Tzegedinus Loc. Commun. de Sacram. Tab. 2. faith, [Sacramenta non conferre gratiam; quia santis prins Justificative-

ceptique in gratiam, quam initiati fint Sacrameniis.

Lamb. Danaus Resp. ad Tom. 2. Bellarm. de Sacram. pag. 167. [Bellarminus pusat absurde bis oportuisse Baptismum pracedere Fidem; non autem Fidem Baptismum. Promissio enim pracedit sigillum—ergo est mediatum & subsequens & sidem & verbum Sacramenti, & utroque posterius.] (He speaks of Justisying faith.) Leg. & pag. 78. Many such passages he hath, too long to be cited.

71. Ravanel

Ravanellus Biblioth.de Baptism. pag. 184. [In nomine, vel in nomen Patris, Filii, & Spiritus sansti baptizari dicimur — quia per baptismum S.S. Trinitae no) in gratiam recipere testificatur, & mis vicissim spondemus ac prostemur ei nos totos dicare & consecrare] Et col. 2. Adulti ad baptismum admittendi sunt, modò sidem prosteantur, Ad. 2. 41. & 8.12, 13,37,38. & 918,6,11,17. & 16,15,1423,32. & peccata publicè consteantur, se agnoscentes, ax gratuita remissione salutem consequi, Mat. 3. 6 Marc. 1.5.]

Ét de Sacram.pag. 5.12. Col. 2. [Terminus vel finis Sacramenti aft vel Cui, nempe, soli fæderati; Inter fæderatos autem Dei cen entur omnes illi qui sunt in externa Ecclesia communione, & profitentur se in Christum credere; & vero cum inter hos quidam possint esse hypocrita & impii, ideo Sacramenta in Ecclesia communia sunt piis & impiis: Ita tamen ut impii pro Piis probabiliser habeantur.]

Thus commonly fpeak Protestants on this Subject.

\$2. The Scot-

The Church of Scotland in their Heads of Church Policy, recited by Spotswood in his History 1. 6. pag. 289. thus begin : [1. The Church of God is sometime largely taken for all them that profess the Evangel of Jesus Christ, and also it is a company not only of the Godly but also Hypocrites professing outwardly one true Religion.

2. At

2. At other times it is taken for the Elect only and the Godly. \ So that here are none acknowledged Church-members, but those only that are truly Godly and Elect, or scem to be so, and are

Hypocrites if they be not fo.

The Helvetian Confession, (as in the Harmony translated, v. 287.) 3 Helvetian. of Bapt. saith, To be baptized in the name of Christ, is to be enrolled, Confession, entered and received into the Covenant and Family, and so into the Inheritance of the sons of God, and called the sons of God, and purged also from the filthine so so sind to be indued with the manifold Grace of God, for to lead a new and innocent life. — We therefore by being baptized, do confess our fish, and are bound to give unto God obed, ence, mortisication of the sless, and newness of life; yea, and we are listed souldiers for the warfare of Christ; that all our life long we should fight against the World, Satan, and our own sless. (And none but sound believers truly consent to this: and therefore none but Prosessor of sound belief do prosess consent to it.)

I shall pass over the Confessions of other Churches containing

the same doctrine.

The Professors of the Protestant University of Saumors in France, 54 Professors in their excellent Thes. Vol. 3. are full on the point. Pag. 58. Thes. Salmurlenses.
27. [Obsignat autemiliam certe, ut quia nos profitemur babere per

27. Obsignat autem islam certé, ut quia nos profitemur habere per fidem communionem cum Morte & Resurrectione Christi, fructum utriusque ad nos pertinere testissiceur. Fructus autem isle primiem in Justificatione situs est. At quemadmodum professivida habet in se inclusam promissionem de perseverantia in ea side, sic obsignath pariter habet stipulationem quandam tacitam islim perseverantia.

Thef. 29. pag. 59. Sacramenta verò non conferuntur nisi iu qui vel sidem babent, vel saltem eum pra se ferunt, adeò ut nullis cersis

argumentis compextam effe p ffit eam effe emenistam.

Pag. 50. The f. 7. [Est tamen inter ea notabile discrimen, quod pend in omnium sensui incurrit, scilicet, ut jam alibi animadversimus, sacramenta quidem nemini tribuuntur, nisi qui censeatur implevisse conditionem quam Deus ab bominibus sacre suo exigit? (This is the doctrine that Mr. Blake will not be entreated to understand; viz. that the very Covenanting on our parts, is the first and great condition imposed, and required in the Covenant or promise of God; and so when we sincerely covenant, we perform the condition of his Promise. Heart-covenanting is by consening.

Mm 3

and Confent joyned to Affent is Inftifung faith.) At Conditionis i npletio dupliciter confidera ur ; nimirum, vel in iis momentis quibus praftatur primum ; velin eo tempore quo confervatur & perfeverat. Conditi nis autem Evangelica ea natura est, ut prastari nequeat quin illico introducat eum a quo prastatur in Christi comunionem & focietatem Eccle fie, atque adeo quin ei acquirat adoptionem per quam numeratur in Dei filiis. Joan, 4.11. Cum vero confervatur atque ferfiftit, nibil aliud facit nifi quod eafdem illas prarogativas retinet, ne iis excidamus. Baptismus autem in eum finem comparatus est, ut ea omnis obsignet, quatenus communicantur primitm. Cona verò - nt retineantur. | Thef. 9. [Sunt enim duo certe genera bominum qua ad participationem fæderis Evangelici à Deo admittuntur; Adultorum feilicet & Infantium. At cuique iftorum generum competit una tantummodo ratio introeundi in communionem feederis illius, & omnium rerum qua ex fædere pendent. Adultis scilices fides. per quam Christi promissiones amplectuntur. Infantibus, conditio nascendi ex parentibus fidelibus. Thef. II. pag. 51. Ad vitam fpiritualem quod attinet, adulti quidem non intromittuntur in fæderis Evangelici communionem sui nescii. Intromittuntur enim per fidem. Fides autem eft actus quidam intellect as, tanto cum acriore fui fenfu conjunctus, quanto intellectus iple facultat oft praftantiffima & cum acerrimo fensu praditus. - Thef. 12. Baptifmus autem proprie in eum finem deftinatus eft, ut vitam nobis effe indultam teftificaretur. Thef. 13. Uno verbo, Baptismo in nobis obsignatur Adoptio noftra. Thef. 19. [Primarius ejus & magis proprius ufus in eo confifie, ut ipfins peccati destructionem & abolisionem à Christo fa-Etam, altu nobis communicari teftetur. Pag. 372. Thef. 45. I deoque neque Sacramentum, neque quodquam eju modi seu signum seu tellera seu pignus aut arrhabo ulli traditur, nisi qui sese Verbo & Promiffioni fidem babere profiteretur] (which is their common description of faving Faith.)

Pag. 78. The 37. [Nec vero minùs ex eo constat, cur Insidelium liberi non baptizentur. Nam Evangelicum sædus quidem quatenus conditionatum est, ad omnes omnino homines spectat: est enim Chrisus omnium Redemptor, modò credant. At quatenus absolutum est, persinet ad solos actu sideles; est enim corum Christus Redemptor tansòm, quia soli credidere. Quod enim sædus conditionatum appelatur, propterea quod ex prastatione Conditionis ejus executio pendet.

id praftit à conditione eva lit absolutum, Jam verd quamdin fædus conditionatum eft, promissiones que fadere continentur, non pertinent altu ad eos qui Conditionem non prastiterunt. Ideo eos aliter non alloquimur, quam dicendo, [Si credideris, falvus eris : fi non credideris, manet ira Dei Super te. Quoniam igitur Baptismus inflicutus eft tantum atque comparatus obsignandis Dei promissionibus in its ad quos pertinent, nemo ex infidelibus baptizatur, qui non profiteatur fefe altu credere & infidelitatem deposuife. - Et pag. 79. Thef. 40. Quemadmodum enim qui credi: actu, jure baptizatur, & poftquam baptizatus eft, jus habet indubitatum ad falutem, Marc. 16. 16. fic etiam qui nascitur ex parentibus fidelibus itidem, jure baptismo tingitur, & postquam, &c. Thes. 38. [Si desiciant illi ab Ecclefia, aut vero ex ed. ob vitam turpiter allam, aut puritatem Religionis ejuratam, at que adeo in eo malo pertinaciam invictam, ejiciantur : tum quiamon cenfentur amplins effe fideles, non poteft quin eorum liberiea prarogativa excidant.

Per. Molinam of Tradition (transfrat. Engl.) pag. 62. faith, 55. Molinaus,

[It is effential to the Sacrament to be taken for the Remiffion of fins,

as it was first instituted by the Lord)

Mr. Crook in his Guide to Godliness, § 14, 15. Page 54, and 56, Mr. Crook in his Direct. to Happiness, Sect. 14, 15. pag. 13, 14. Shews himself

of the same mind.

Mr. Liford of Admission to Sacr. saith, pag. 30. that, [All car-57.Mr. Liford nal persons, that are conscious to themselves of living in any known sin, ought to keep themselves back from the partaking of the Sacrament: and all that have not broken their league with their luss, nor yet fully resolved to part with their darling sins, such persons are in the gall of ditterness and bond of iniquity: they have no part nor lot in this matter, because their heart is not right in the sight of God: they only cover iniquity with an outside holy profession. And p. 33. All that profess Repentance towards God, and Faith towards our Lord Jesus Christ, (Bond be admisted.) All that having been baptized, and are able to examine themselves, and discern the Lords Body, cannot be charged to live scandalously in any sin contrary to their profession; Without giving surber proof of real sandissication & p.43. The profession that he requires is, That men must repent & lead new lives, and that themselves do so, and intend to do so. So others commonly, 18. Three Di-

Three of the most learned Godly Divines of Scotland, I have vines of Scotland, in land.

in the following Disputations cited. The 58. Mr. Galespie, whole twenty Arguments Mr. Blake attempts a Consutation of, and I have before vindicated them.

The 59. Mr. Rusherford, whose words I have after cited at large.
The 60. Mr. James Wood Professor at Aberdene, who declareth
himself agreed with me in the Qualification necessary to Bap-

tifm, as I have afterwards cited his words.

Any one that would have more, may peruse our English Divines that purposely write of Preparation to the Lords Supper, such as Bradshaw, Hildersham, Pemble, Dike, Bolson, and abundance more; and they shall soon see that it is true Repentance and Faith that they require as necessary to a lawful Receiving, and the Prosession of these to our Lawful Administring.

But I will weary the Reader no longer with Citations; but only shall add a few words of Mr. Blake himself, and leave you to

find out the fenfe.

Mr. Blake of Sacraments, pag. 124. [So that I conceit no Pro"mise of these Ordinances made to such a Faith, but an assual in"vestiture of every such believer in them.] And if no Promise,
then no Right to them by Promise, or any Moral Grant. And if
only actual investiture, they can make no just claim to that investiture before hand; for the actual investiture being not yet existent, can give no right to it self: nor doth that investiture justifie the seeking, or demanding, or possessing of it stor all possession is not lawful.

Pag. 147. ["Seeing Mr. Baxter calls upon me to declare my felf "further in this thing, I do believe and profess to hold, that he that "upon hearing the Gespel preachs, and the truth of it published and professed, shall professedly abjure all other opposite wayes whatso ever, and choose the Christian way for salvation, promising to

" follow the Rules of it, is to be bastized, and his foed.]

Pag. 157. How comes I pray you that future in? In obligationibus "ubi nullus certus flatuitur dies, quovis die debetur. There is no day overtaken, but the Engagement is for present. And he that professes to consent to be a true believer at present, or the next minute, doth in seuse profess himself a true believer at present.

"Pag. 147. "His two first Arguments, drawn from Authority, the first of the Assembly of Divines, and others of a number of Fathers,

" are brought to prove that the Profession of a justifying Faith is
required to Baptism: And what is that to me who never desired

is, but in plain words have often affirmed it ? It is sufficiently im-

" plyed where I require a Dogmatical faith to Baptifm.

Pag. 122. [That therefore which he calls the great Question between him and me, is no Question at all. It were madness to affirm that which with these limits he thus denyes. And I have no mind to accuse Mr. Blake of madness. Seeing therefore he must either be of my mind, or he mad, I will make no doubt to think that he is of my mind in that: and that his infimuating and oft affirming that I deny the thing there in question, simply or without these limits, proceedeth from that great injustice which temerity of

caufeth in paffionate men.

Pag. 389 1. In this case where the soul answers not to Sacrameneal Engagements, Sacraments are but as outward stadows, and have empty signs, and set out by the Spirit of God in Scripture with all their rises and Ceremonies (as other Ordinances of like nature) in the most low, dessisable and undervaluing words that is possible. Baptismint he better is no better with the Apostle than patting away the sith of else steps; the cleusing of the hand, the feet, or face, from dire or sith, is the same with it: The Pharises Washing of hands, year their washing of Cups, Platters, (as low as it is laid by our Saviour) was as efficacious and as acceptable. Circumcission also when it led not to, but from Christis called by the Apostle by the name of Concision Phil. 3.2. Any gash made in the sless, or rent in the garment, as mell pleaseth.

Pag. 390. Sacraments in this case are only aggravations of sin, and beightning of judgements. In case of Uncircumcision in time of the Law, and Non-baptism in these times, sins were no more than transgressions of the Law, but now they are breaches of Covenant. Then they would have been meerly rebellion against Soveraignty.

but now they are Apostacy and Treachery .----

[4. Prime Conscience answers not to Sacramental Engagements, in participation of Sacraments, men subscribe to the equity of their own condemnation, and give affent to the sentence of death pronounced against them.] Read also his sect. 6. throughout, shewing how many forts of men do forfeit their Covenant, and the mercies of it: And he concludes of them all [Pag. 404, These are the men.

which Table, subscribe the equity of their own condemnation, and justifie the sensence of death pronounced against themselves.

Thele and many the like passages of Mr. Blake's do feem to me to militate against his own opinions (fome of the former Directly, and the later Consequentially.) Yet do I not charge him with Self-contradiction; for its like he understandeth himself better than I do. But even from these last me thinks I have sufficient reason to demand, I. Whether it be not a mans duty to forbear Baptism or the Lords supper, while he gets a fitter capacity, rather than by the claim of them to fubscribe his own condemnation? or whether the necessary order of his duty be not first to believe and repent, and then to claim these ordinances? 2. Whether it be worth the while to write or preach to perswade men to offer fuch a service to God as doth but condemn themselves? and is no more acceptable to God than the Pharifes washing cups, or than the cutting of their flesh, or the rent in the garment? 3. Seeing that saving faith is of another moral species than all other faith, and cannot be had without a supernatural work of the spirit, even a new creation: 2". Whether it be not cruelty in me to comply with that mans defires that would have Baptism or the Lords Supper, without making a profession of saying faith, or giving any fign of it himself, and would engage himself to believe favingly the next minute, though he do not now, when I know before hand that he is most likely within one minute to break that engagement; and fo within a minute, even before he flir out of the room, to become a perjured or treacherous man, that bath plunged himself into deeper misery, and subscribed to the justness of his condemnation? Were it not more wildom and mercy to flay (as was aforefaid) one hour longer, or a day, and try whether he will believe favingly before hand, rather than engage him to do it the next hour, who doth not so much as pretend to any Ability to perform his own promile, nor can shew any promise from God that he will give him that Ability; either Absolute, or Conditional.

And thus I should have distmiss Mr. Blake and his dispute, but that having toucht on this last testimony, it mindeth me

to clear my self from some imputations of self-contradiction which Mr. Blake chargeth upon me; And I shall briefly try whether ever I pleaded his cause, or have put my weapons into his hand to defend it with.

Mr. Blakes Charge of self-contradiction examined, and found groundless and abusive.

The first pretended self-contradiction which I observe (by intimation at least) charged on me by Mr. Blake, is pag. 114. My words first cited defend a Conditional Covenant made to the non-Elect; and I say that this may be said to be sealed to some of them; that is, those that hypocritically professing true

fath, claim and receive the Sacrament.

Well! And what have I said against this? Why this, If men be taught once that it is a faith short of justifying and faving faith, which admitteth men to baptifm, as having true right in foro Dei, it will make foul work in the Church, | But where the contradictions? Or what was it, I wonder, that occasioned the jealousie of it? He that cannot, or is resolved he will not see any difference, 1. between a Reprobates claiming that which be hath no proper right to claim, and a mans claiming that which he hath right to claim: 2. and between fealing to a meer conditional promife, where the condition is not performed, (and fealing to a conditional promife, where the condition is performed or professed so to be) as that there is an actual or absolute obligation on the Promiser. 3, and between that fealing which is the end of the Sacrament, and that fealing which is notoriously deficient through the incapacity of the subject; contrary to the appointed end and use of that Ordinance: 4 . And between the profession of a faving faith, and the profession of another kind of faith: I fay he that can or will fee no difference between thefe, no nor any two of thefe, let him account me and call me a self-contradicter, and spare not; And I shall answer him when I have nothing else to

Another Confutation that I am supposed to give my self, is cited by him. p. 148. thus [No Minister can groundedly administer can groundedly administer.

nifter the Sacraments to any 'man but himfelf, because he can be certain of no mans juffification, being not certain of the fincerity of their faith. And if he should adventure upon. probabilities or charitable conjectures, then should be be guilty of profaming the Ordinance, and every time he mistaketh, he thould fet the Seal of God to a lye. 7 I confess there is nothing of mine that can be fo plaulibly objected to me as a Contradiction to the present affertion, as these last words : but vet there is no just ground for that objection, if I be rightly underflood. These words are plainly bent against their opinion. that make Election or faving Grace to be the Title to Sacraments which the Church must judge of, and that not by the Profession of the Claimer, but as distrusting his word upon other evidences of Grace, as discoveries of the time and manner of Conversion, or the practise of those Duties wherein a. ftricter profession is manifefted, or the like. The men that I oppose hold these Affertions. 1. We must give the Sacrament to none but the godly in fincerity. 2. We must not believe a mans Verbal Profession, though not contradicted. 3. But we must require the visible proofs of his godliness. 4. At least such as make it probable to us that he is godly. To these men Janswer, I. That it is false that we must give the Sacraments to none but the truly godly : though its true that none elfe should require them. 2. That we must give them to those that profes laving faith, though they have it not : For it is the Foundation of all humane Converse that we give credit to mens words, when we have no just cause to dif-credit them, especially in matters out of our reach and within theirs, such as are the fecrets of their own hearts : We must therefore take their Profession, unless it be contradicted by such palpable Evidences as Nullifieth it or maketh it invalid. 3. That we have no other grounds to proceed on but this : and that on. their grounds, they must profane Gods Ordinance every time they miltake in the judgement of Charity, and apply it to ungodly men : But not fo on ours, who must apply it to Profes fors. And therefore they have no warrant to make any further ferntiny into the fineerity of a mans grace, as fine quanon to their administration of the Sacrament; seeing that a Verbali Droprofession not evidently contradicted and invalidated by words or life, is the means of discovery by which we must be fatisfied. But yet I never dreamed that we must not require profession it self of faving faith, and that as a probable sign of the thing professed, but that we must look after another kind of faith.

And if Mr. Blake will not take up with bare profession of his dogmatical faith, he will oft profane the Ordinance too. For he knoweth not when it is in fincerity in any man. And we know

by their Ignorance that multitudes are without it.

+ He addeth my Confession, That the Ignorance of this point + This is the bindered me long from administring the Lords Supper. But he tels passage Mr. not what point it was. Not that the ungodly might lawfully "umphrey and rightfully claim it; nor that I might lawfully give it to the defire may be professedly ungodly, or to any that profess not faving faith; it rightly underwas no fuch point. But that the Sacrament fealed not as from flood. God, that This or that wan is a Believer Tor [that he is althally pardoned] but only fealeth the conditional promife with fuch application to the person as is first to be made by his own Receiving; and therefore if there be an error and falfhood, it is committed only by himfelf , and the Minister is not guilty , nor the Ordinance wholly in vain. And what's this to the advantage of Mr. Blake's Caufe? Yet he addeth | And I confole as invenionly, that if he can work me to this opinion, I am refolved for present to baptize no Infant, as being unable to know the Parents faith to justification.] Anfw. 1. Butif von be brought to my opinion, this Refolution will be changed. 2. Are you refolved never to baptize more on the grounds that the Church of Christ bath alwayes baptized on? 3. I here propound to you. and the world the Reasons of my opinion. And then I shall leave to the judgement of wifer men then my felf whether your rejection of this opinion be a greater difgrace to is or to you. 4. What if you cannot know the Parents juftifying faith? Will. it follow that you may not know a Profession of it ? 5. You would do the world a curtefie to tell them, by what means you: are more certain of the fincerity of a Dogmacical Faith than we can be of a Justifying Faith ? Or will you upon confideration No 3 refolve:

resolve yet never to baptize any more, not administer the Lords Supper, because you can never be certain that your Receivers

have a Dogmatical Faith ?

The next place where I am cited against my self, is pag. 190. because I speak of Saints that shall not be saved. Answ. And so I do still. But yet I still say that Analogum per so positum stars pro samo siore significate. And therefore the words Saints, Believers, &c. must ordinarily be understood of such as are justified, where there is no limitation, or special reason to the con-

trary.

The next place where I observe my felf cited against my felf, is, p. 178. Because I maintain that it is an Error in Mr. Tombes to fay That the Covenant Whereof baptifm is the Scal is only the the absolute covenant made only to the Elelt: Therefore Mr. Blake infers And if men in the flate of nature be in that covenant that baptifm fealeth, viz. the conditional Covenant; then men in the flate of nature and fort of justifying fairb, have right to baptifm. To which I reply: 1. I have thewed you at large how far men unfanctified are or are not in covenant with God; and in what fense they have or have not right to baptism: And yet must we ftill use the undiffinguished terms, as if I simply denyed without diffinction ? Yes, before you confess that you tell it abroad in your discourse, that I say none have right to baptism but they that have faving faith, and that you can bardly gain credit to your words. The way to gain credit were to speak truer, and specially in your discourse of other men behind their backs. A Right by any promise or moral grant from God to them, I denied: but I affirmed Hypocrites to be the rightfull objects of the Ministers Act, or that we may lawfully give it them, and that thus far they have fuch an (improper) right. And yet fill you would make me believe that I fimply deny them right, 2. Your Confequence here is wholly groundlefs. It is one thing to fay as I do That the conditional covenant is made to the non-Elect And another thing to fay as you term it | that they are in the covenant I For that word is very ambiguous. If your confequence be good from my Affertion, then you may as well prove that Torks, Jews, and Heathen may have the Sacraments given them.

them. For I affirm that the conditional Covenant is made to them. 2. The thing that I maintain against Mr. Tombes is, that the Sacrament fealeth not only the absolute Promise to the Elect : but the conditional Promife : and this in two forts ; I have in my 1. To true Believers who perform the condition, God fealeth Apology delieffectually obliging himself Allually and confirming their faith, red Mr. Tombs 2. The same conditional promise he sealeth to intruding Hy-thus to underpocrites, but not fo as to oblige himself to them, but conditionally still as the promise it self doth : Because the conditional promise giveth not actual right, or enduceth not on the Promiser an actual obligation till the condition be performed; which is with true believers and no others. I defire both Mr. Tombes and you to know my meaning when I fo plainly expressit, before you trouble your selves and others in contra-

dicting it.

Another supposed Contradiction is pag. 159. recited. He argued That faith on which Simon Magus was baptized, is that which admitteth to Baptifm. But Simons faith fell fort of laving and justifying. To this Mr. Blake faith I give a sudden answer. wiz. Concedo totum, fed de fideratur conclusio And he adds [He is certainly much to feek both in fyllogifm and common reason, that could not infer, and could not know that I left the Reader to infer that | therefore ; A Faith that is (bort of juftifying entitles to baptism and fo I have the whole in question yielded, and that which was once faid would make foul work in the Church if granted] To this I reply. 1. I shall not presume to fay that you are much to feek either in Syllogism or common reason. Fut I think it meet to fay that I pity the world, and especially hasty inconsiderate Readers that must be troubled and abused by their writtings that understand not what they speak to. I pray peruse your Arment again, and fee whether any more will follow than this-[Therefore a faith fort of faving or justifying admitteth to baptifm | And this I granted, taking Simons faith to be an affent conjunct with a profession of faving faith (as most Interpreters do that I have feen ; expounding | be believed] by | be profeffed to believe, and had fome roavition.] But was the word [ontitled] in your Argument ? And might I not well fay defideratur conclusio? The question which you would have conclu-

ded was that which now you conclude [It entitleth to Baptifm] And then there is more in your Conclusion than in your Premisses. Admitting is not Entitling. I granted you oft before that we may Admit an Hypocrite (yea a stark Insidel) if professing true faith, he require the Sacrament: But I denyed that in strict or proper sense they had Title to it, or might demand it. I may justly and necessarily give, if required, what another unjustly requireth; yet upon this gross oversight of my obvious sense, Mr. Blake goes away as with a full concession of his Cause: And no doubt in some mens eyes hath carried it.

His two Arguments against me from my own words, p. 166.

I have answered before,

The next touch of this nature I find pag. 167. [Profession being a good step in the way to sincerity, which a man would think Mr. Baxter would not dislike, who so far speaks the mind of Christ towards men, that if they will come but only to a visible Profession, he will not deny them admittance there, became they will.] Repl. And so I considently say still: And what's this to your Cause at all?

The next that I observe are cited, pag. 184. and 186. In the latter, 188, he reciteth a passage of mine in the Saints Rest, where I say that [the meer sober-prosessing to repent and believe in Christ, is a sufficient Evidence of their Interest to Church members ship, (coram Ecclesia) and admittance thereso by Baptism.

Upon which Mr. Blake assumeth [What have I / poke more than here is faid? and did I ever speak with more and higher Considence? I (ay, that a faith which is store of justifying gives sitle to Baptism:] And he saith, [such gives sufficient Interest to Church-membership, and consequently admistance to Baptism.] Repl. I must needs say, that it is to be lamented that Passion or Inconsiderateness should carry you to such evident untruths. Did ever I say that [such] a faith gives evidence? Did I there once mention such a faith? Did I not expressly say, [A sober Professing to repent and believe in Christ.] And did you not set these words before your Readers eyes? And yet will you in the next words perswade him that I talk of a faith short of justifying? Did you think men would take

take no heed what they read? It is the Profossion of true faith and Repentance that I spake of, and not your faith that is short of it, which came not into my thoughts. This dealing is not like to edific; though with some it may be effectual to missead.

Yet upon this abuse you ground a triumph, adding [So that if my dottrine berein be loose, the Reader will burdly find his to be fast: and it bears not well to play fast and loose. It was loose

ground that these words were built on.

Pag. 184. Another Confutation of my felf is thus expressed. I defire Mr. Baxter to tell us bow be bath mended the matter, and provided for the honor and lustre of the Christian Name, or made up at all, the gap of which be speaks. He sayes the Church. is bound to baptize as largely, as I fay men have Right to Baptifis. Repl. Dear Brother, it is not well that your pages should contain so many such untruths. I would we had never medled with controversie, if it cannot be managed without such guilt. You fay that a Dogmatical faith entitles to Baptifm. I fay we ought not to Baptize men without the Profession of a Saving faith. Is this the same with yours, or as large? Is it all one to baptize them that will profess that they are willing to have Chrift as be is offered in the Gospel, and them that will profess no such willingness at all? Why do you expect that your Readers should believe your so frequent and evident mif-reports? Your next words also are untrue, that I [refuse none that you receive] if you did practife according to your doctrine; and that where Tyes (ay they have Right, I fay We are bound to baptize them without Right. A double untruth. First, It is not the same persons that we speak of Secondly, I diffinguished of Right, and told you, that if you will call that Right to another, which refults from the command to me to baptize him if he demand it, such Right he hath. You next add How will this make Christianity look with any better face? how much will Worcefter thire Congregations where this is received exceed other Congregations where unanimously it is denyed? Repl. Divers of your flings at the Worcester-Shire Congregations might have been spared, without the least dishonor to your prudence, justice, charity, or piety. If you have a mind to be the Accuser of any Churches of Chrift, you should descend

to particulars, and deal with such people and in such cases that you know, and not p int untruths of such Congregations, which the Countrey knoweth to be such, as you have done, pag. 142, 143, upon the credit of your false reporters. If I have deserved such dealing from you, the Christian Assemblies of Worsester shire have not. Restrain your indignation to me, and abuse not your

Brethren that meddle not with you.

And what is it that is denyed unanimoully by other Congregations? Surely not the necessity of professing a faith thats more than Dogmatical; at least I know no such Congregations, and I hope I shall never know such; For all your frequent and consident intimations that yours is the common opinion of Divines, and mine is singular: If paper could blush, abundance of such passages would consute themselves, and prevent the delusion of your credulous reader, who will believe you to save the labor of a tryal.

Pag. 185. The words of mine that are cited as against my self are these [Vocation which is effectual only to bring men to an outward profession of faith, is larger then Election, and makes men such whom we are bound to baptize.] true: How unhappy am I, that must contradict my opinion in the very words which contain it! But still will you perswade men, that an outward professing of true saving faith is all one with another kind of saith (no man I think knows what) which you are bussly promoting to be

the Title to Sacraments?

I shall not stand to search Mr. Blake's book for more of my self-contradictions, or trouble the Reader with a further vindication: For in thus much he may see the face of the rest, and

discern the judiciousness and equity of the Charge.

But as Mr. Blake dealeth by me, fo doth he by the Authors whom he alledgeth for his opinions, as pag. 152. 153,154,155, and elswhere: He sticks not to cite them as owning his caule, who in the very words recited by him, do condemn it. For in those words they make the Church as visible to consist of proseffors as distinct from true believers, and know no members but true Christians and Hypocrites (who therefore pretend to that Faith which they have not: or else how are they Hypocrites?) And whats this to Mr. Blake's new visible members

that profess only some other kind of faith? or how will this warrant his new kind of Baptism, which must be administred upon the Profession of another fort of Faith?

The Lord illuminateus, and pardon all thewrong we have done to his Church and Truth, through our darkness and selfconceitedness.

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The third Disputation.

Quest. Whether the Infants of Notoriously ungodly baptized Parents have Right to be Baptized.

Tertullian. Apologet. cap. 16.

Sed dices; Etiam de nostris excedere quosdam à Regulà Disciplina : Desunt tum Christiani haberi penès nos. Philosophi verò illi cum talibus sactis in nomine & benore sapientia perseverant.

Thef. Salmurienf. Vol. 3. Pag. 59. Thef. 39.

Sacramenta non conferuntur nisi iis qui vel sidem babent, vel saltem eam pra se ferunt, adeò ut nullis certis argumentis compertum esse possit eam esse ementitam.

Gilespie, Aaron's Red Bloffoming. pag. 514.

I believe, No conficientious Minister would adventure to baptize one who hath manisest and infallible signs of Unregeneration. Sure, we cannot be answerable to God, if we should minister Baptism to a man whose works and words do manisestly declare him to be an unregenerated unconverted person. And if we may not Initiate such a one, how shall we bring him to the Lords Table?

Rutherford, Due Right of Presbyteries, pag. 23 1. w. 2.

But, faith Robinson, most of England are ignorant of the first Rudiments and Foundation of Religion; and therefore cannot be a Church.

Anfw. Such are materially not the visible Church, and have not a Profession; and are to be taught; and if they wilfully remain in that darkness, are to be cast out.

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The third Disputation.

Quest. Whether the Infants of Notoriously ungodly Baptized Parents have Right to be Baptized.?



HE Question is of the greater moment, because about Matter of Practice, and that in a Point wherein the Honor of God on one side, and the Rights of mens Souls on the other, are so much concerned. It supposeth first, that Baptism is Gods Ordinance, of continued Use, and that some are to be Bap-

tized. Secondly, that it is a Benefit, or else we could not, in the fense now used, be said to have Right toit. ly. It supposeth that some Infants have Right to be Baptized. This Question therefore is not to be disputed with the Anabaptifts, who deny the presupposed. And they that are fo indifferent in the former, as to take it for an inconfiderable matter. Whether Infants be baptized, or not, must needs judge this Question of the Infants of the Ungodly, to be much more inconsiderable. Fourthly, Yet doth it not suppose that the Infants of any ungodly persons have this Right, as if it were only the Right of Notorious ones that were disputable: but the word Notorious | is added to limit our present Dispute to that fort, for feveral Reasons; at this time passing by the other, but not taking it for granted. Fifthly, Nor doth the Addition of the term [Baptized] to [Parents] take it for granted that no children of unbaptized unbaptized Parents have fuch Right; But it limits the Queftion to that fort only, as fitter in leveral respects for our Dif-

pute.

For the explication of the terms: 1. By Infant we mean Children not yet come to the use of Reason; so that as they are not fui furu, but at anothers dispose; so they are uncapable naturally in any Contract to dispose of themselves, being unfit to give confent, through a natural defect of that underflanding which is pre-requifice. By [a natural Defect] I mean of nature in it felf confidered, and not as corrupted by fin, nor as neglected finfully by our felves or others. So that I fee not but that Ideors are in the same condition as Infant children. But of that let every one think as they fee caufe. In Law bomo prime etatu is an Infant, even after he can speak; though as to the Etymologie he be cal'ed an Infant, quia fari nescit, i. e. loqui non po-

teft, ut Ifidor. lib, I 1.2.

2. By Parents we mean principally Natural Parents, those who begat those Infants : but secondarily also (as I suppose) those that have Adopted them, or bought them, or received them as given or delivered to them, so that they any way become Their Own, and they have the dispose of them, and are enabled to enter them into Covenant, fo as to oblige them on the highest terms; Though I know it is not properly that these are called Parents; The word [Parent] is primarily applicable to the Mother only, as not being a Parendo, but a Pariendo, and thence to the Father alfo because of the Relation between Gigno & Pario; and fo Tixto is sometime used for Genero. And though the word Parens | be not usually applied to those that Adopt, yet Pater is: And not unfitly, if, as some suppose, the word murity came from mie, ale to nourish; for so men may do by children that are any way their own. But it is only the immediate Parents that we here mean; though Fefins faith that Juris prudentes avos o proavos, avias o proavias parentum nomine appellari dicunt. And though the word Parens be sometime taken pro Confanguineo : And Hierom faith adverf. Ruffin. lib 2. That militari vulgarique consustudine cognati & affines nominantur Parentes. But of this more anon.

The term [Ungodly) is it that needeth the most wary and exact

exact Explication, as on which the greatest stress of the Controversie doth depend. It is not one only sense in which the words gursens, areBis, Pim & Impins, Godly and Ungodly are used. Some think that Pins comes from an obsolete Greek word. now difused, nie, to which mone & monur o do refer : and fo that the primary fignification is of one that worthips God wi h the Far of Sacrifice, as Abel did , with the best of his fervice and not the refuse or lean, Melins ad rem fuerit, faith Martinius [Pius derivare à 319, quod Cretensibus est Deus,ex Seos : quia pins eft qui Deo addictus eft & devotus, eumq: fequitur; ut Angli Finm Godly, tanguam Divinum. Ità Objectum Pis indicaretur. Si ad allum respiciamus, idonea originatio erit Suo, quippe que est vox religiosa operationis. Vide plura ibid. Our English word [Godly] is the most clear for Etymology and fense : And for the right understanding of it, we must consider. 1. What God is, and in what Relationn to Man he stands. 2. What is required from Man towards God.

I. As God is in himself most perfectly Good from whence fome think in English he is called God), so is he to Man ; 1. The Principal efficient Cause of all bis Good; 2. And the chief Objective matter, and ultimate end; fo that in him alone can we be happy. He is our a and a, our very All. He flands Related to Man as his Creator, Governour, Redeemer, and

Preserver.

2. From whence Man is obliged to acknowledge God, in Quidell Pie. these Relations, whether Naturally or Supernaturally made tas, nift Dei known; and to confent to them; and to love and honour him cultus? as God, (though it be not perfectly, which is now above his unde ille coliftrength, yet must it be) fincerely, even comparatively and fu- tur, nifi Chaperlatively above any Creature whatfoever. He that doth thus, Epiff. 29. is a Godly man, that is, a man that doth fincerely believe in God. the Father, Son and Holy Ghost, and is devoted to God.

Besides this principal sense, there are some others common, both in the defect, and in the excess; 1. Among Heathens he is called Pions, I. who is a devout honourer of their Gods, though Idols; 2. or who is merciful to people in mifery; 3. or who is an Honourer of Parents and Superiors; or who is conscientious according to their insufficient light. 2. Among Christians,

ritate? Aug.

Christians, 1. Some call any man Godly, that is, zealous in Religious matters, though fo unfound in the fundamentals, that he worshippeth he knows not what, or so ignorant about Gods very nature and his relations to him, that it is not God indeed as God that he worshippeth : and though he be actually incapable of true Love and Devotedness to God, for want of right conceivings of him, even in those respects that are elfential to the Object of the Christian faith. 2. Some call a man Godly that makes a found Confession, and knows the Christian Doctrine, and faith he believeth it, though he notoriously manifeft that his Will doth not confent, that the God whom he confesseth shall be his God, (his Ruler and Felicity,) nor the Christ whom he confesseth, shall be his Saviour on his own terms; nor the Holy Ghost his Guide and Sanctifier. 3. On the other fide, Many will call no Man Godly, that is not noted for some eminent difference, in Parts and Zeal, from others that live about him. If they fee him negled fome Duties that he is bound to, as not to come to some private Meetings that are used regularly and to Edification, or not to Read, or Hear fo frequently or diligently as he should, or not to Pray in his famiby (which in some Cases its possible a Godly man may negled). or if he commit some sins, which yet its possible a Godly man may commit, they account him ungodly-though possibly it may be otherwise in the main : so that no man is by them effeemed Godly, unless he go beyond the weakest fort of true Christians. As for them that call none Godly but their own parties. or feet fellows, I will pass them, as not worthy our further mention.

Among all these senses, it is the first in which we here take the word [Godly] so that it is only Christian Godliness that we mean, which is a sincere believing in God, the Father, Son and Holy Ghost, even with true intellectual Assent, and hearty Consent: from which heart-Godliness, there follows that sincere Obedience to the will of God (to first and second Table) which is the proper fruit of it: and Repentance after disobedience known. It is therefore such a Godliness as is proper to them that have the promise of Justification and Salvation that we mean, comprehending Repentance towards God, and Faith

Faith towards our Lord Jesus Christ. Of the contrary to

this only is the Question.

4. By (Notoriously) ungodly, we mean such as do evidently manifest their ungodly hearts, 1. either by verbal professing it, 2. or by their rebellious ungodly lives, that they leave to those that converse with them, no just & reasonable ground to judge them in probability to be Godly, but are certainly known by those that live about them, yea, by the Church (if they are members of any particular Church,) who have an ordinary competent ability to discern, to be ungodly persons, that is, not to believe in God as aforesaid, but to be indeed contemners of God, the Father, Son, and Holy Ghost, as all are that are not Godly, though not all in a like degree. They that are notoriously known to be thus ungodly, or unholy, or unbelievers, are those here intended.

5. By (Baptized) Parents, we mean only fuch as have had the external fign joyned to a Profession of the Christian faith, and Dedication to God; and so have covenanted ore tensu with God by themselves, or parents: and not those that have been fincerely Dedicated to him, and so have God re-engaged unto them: For it is a contradiction for to call such at the time of fuch Devotedness [notoriously ungodly :] and to say that they fall from it, is contrary to the judgement of those whom we now deal with, and therefore not to be expected. Some do fo define Baptism, as to make it effentially to be Gods actual fealing and exhibiting, of an actual pardon to the person baptized. But we take it not thus: We fpeak only of those that have so formlaly performed and received the externals of that Ordinance, as that the Church doth juftly take them for her baptized Members, though yet they werr not truly united to Chrift, nor was God ever actually reconciled to them, as his People.

So much for the Subject : For the predicate, we must first

explain the term Right.

Concerning which, I must refer you mostly to what I have faid to Mr. Blake, pag. 5 S E C T. 39. more fully than here I may stay to express my self.

1. In the properest fense, Right respecteth some Good which

we have Right to; and that Good is the matter of fome Gift, or other civil Action, which may confer Right , fo that a man may afterwards claim it as his own, or the Ufe or Profession of it as his Due, according to the Nature of the thing, and of the Grant. 2. In a more diminute and less proper fense, a man is faid to have Right which is accidentially in his Possession, without his unjust Usurpation, though he know not whether he shall keep it a moment, nor hath any civil right given him thereto. 3. In a fense yet less proper, a man may be faid to have Right to that Action, which it is another mans Duty to perform to him, or that Good which another man is bound to do to or for him, though properly he have no Title to it himfelf. 4. In a fenfe, though proper, quoad relationis fundamentum, ver Catachrefical as to the Denomination of the thing; a man is faid to have right to an Evil: as to that punishment which according to Law and Juffice in his Due, or which he is obliged to bear.

According to the first of these senses, every man bath a Right to or in Gods Benefits, a to whom he hath Given them by any Promise, Covenant, Grant, or other Moral act; which may be

the Foundation of Right, called a Title:

According to the second sense, all those have Right to Gods blessing that have them in Possession, through a meer natural collation of Providence, without their finful seizure. As if you see a man by the way lie naked, and cast your cloak over him, and say nothing to him: Though you may take it away again at your pleasure, and assure him not of the use of it for a moment, yet he hath right to possessi to while you permit him. Thus every Pagan hath Right to his Life and Time, and Food and Raiment, while God doth providentially vouchsafe them to him.

According to the third sense. All those have a Right to Gods mercies; to whom we are bound as Instruments to confer them, though it be but by accident that we are so obliged, and though God be in no Covenant-engagement to the perfons, nor give them any proper right or claim to the thing: So if God bid me Give to tion that needeth: and because I know not all that need, he bids me judge upon probable appearancess: Hereupon if a rich man go in rags and pretend necessity,

it is my Duty to give to him; and fo far this Rich man bath a Right to my Alms, as that he is a rightfull Object of it, as to the righteousness of my action. So if God bid me forgive kim that wrongeth me, if he Repont : and then direct me to judge whether he repent by the Evidences (there being no other way:) and these Evidences being only probable, and not demonstraflive : here it is my duty to forgive him that repenteth not, if he feem to repent, and so he may have such an improper right to my forgivenels. So if a Heathen feem to be a true Christian. and vet diffemble, I am bound to use him as a Christian: and and fo far he may improperly be faid to have right to any Christian Ordinance, which I am bound to dispense to him. If he claims this Ordinance of me, he fins against God, and requireth that which properly, and before God, he hath no right to, and which he ought not to claim : but vet he clams nothing but what I am bound to give him upon fuch a claim. You may see then that here may be three distinct questions according to this three-fold fense of Right For the fourth I will pale, as not concerning our present business.) 1. Whether fuch subjects have any Right to Baptism by any gift or grant of God to themselves? 2. Whether they have right from Gods providence putting them into possession of it? 3. Whether it be a Ministers duty to baptize them! And I think it necessary to handle all these, or at least the first and last distinctly, because that one dependent on the other, and we know not which is ordinarily meant when this question is put. Only to the Explication of the laft term, we must speak a word : viz. what is meant by that Baptifm, the Right whereto we are now enquiring after? It is one question whether they have Right to the thing fignified, viz. Chrift and his Benefits; the pardon of fin, and Adoption. de. It is another question, whether they have Right to the bare fign, and the confequential Priviledges with the Church, arifing from their reputing such a man to be a true Christian. And another queltion, whether they have Right to Boil thefe? Alfoit is one thing to ask, Whether men have right to performance of their own part in Baptism, in part? or in whole? And another, Whether they have right to Gods part? We make no question but every man hath liberty given him to do

his own partentirely, yea it is his Duty: And so every Infidel is bound to bring his child to Baptism; that is, To cease his Infidelity, and to Dedicate himself and child to Christ, and seal it with being Baptized. But this is nothing to prove that he hath Right to Gods part in Baptism, that is, either to the Washing as Gods seal and sign; or to the cleansing signified, and other Benefits conveyed by it. 2. Nor is it any thing to prove that he hath a Liberty to do the latter and external part of his own duty, without the internal and former precedent; that is, to be baptized before he consent to the terms of the Covenant. As a man that is bound to consent in mind to any thing, and promise with the mouth, yet may not promise before he consent; that is, Dissemble or Lye.

I shall now briefly determine the Question as to each of the three forementioned forts of right diffinctly: And as to the first I take the Question to lie thus (supposing it only the ex-

ternal Baptism thats meant.)

Whether the Infant Children, especially natural, of men externally haptized, but now notoriously ungodly, have by any Gift of Covenant-Grant from God, a right to external Baptism? Which I determine Negatively: They have no such right.

And herein the justest order, it belongeth to the Affirmer to prove such a right. He that brings his claim, must shew his Title. No more therefore can be required of me but this

Argument.

If fuch Infants can shew no good Title to such Baptism; (nor any for them) then have they no Right to it. But they

can shew no good Title. Ergo &c.

The Major is undeniable; for Titulus of fundamentum Jurus. For the Minor I argue thus: If they can shew any good Title, it is either some grant of God written in his word, or seeme not written. But neither written, nor not written: therefore none at all.

Those sober persons that we have to do with, will not plead an unwritten grant. If any do so, they must make it evident to a Minister, before becan take it for current.

If there be any written grant, let them fhew it ; for we know

of none.

But yet we shall attempt the proof of the Negative, and then examine the Arguments which are usually brought for the Affirmative.

If the Children of such Parents have such Right to Baptism, it is either for their own sake (i.e. some Title or ground in them-selves.) 2. or for their immediate parents, 3. or their Ancestors, 4. or some Undertakers, 5. or the Church. These sive grounds are pleaded by some: And though our Question directly speaketh only of the second; and therefore if any of the rest be proved, it nothing makes against our Negative determination, because we take it Reduplicative (of the children of such Parents as theirs:) yet we judge it most usefull to our main end, that

we touch upon each of these several claims.

For the second Member, it is thus argued by some: God requireth nothing but Consent on our parts, to our enterance into Covenant with him, seeing it is a Covenant of free Grace: but all Infants must be supposed to Consent: therefore all must be supposed to bave Right to Bapism.] The Major we grant. The Minor they would thus prove: It is a Rule in the Civil Law. That it is supposed that a man will be willing of his own Good; And another Rule there is, That the Law supposeth a man to be what he ought to be, till the contrary appear; therefore Infants, who make not the contrary appear, are by us to be judged virtual Consensers or Accepters of the Covenant; and consequently to be Baptized. Answ. These Rules may hold in dealings between man and man, about such things as Nature may both discern to be Good, and desire; but they cannot hold in the Case in hand;

1. Because Nature cannot sufficiently discern the Desirableness of the Bleffings of the Covenant, compared with those things that must be renounced. 2. Nor can it truly defire them without Grace. 3. And the common Experience of the world telleth us, that the most of men, by far, do not truly confent, when they hear the terms of the Covenant. This therefore may not be supposed: For Natures Inclination to our own Good, is no sufficient ground of the supposition: Nor yet any Obligation that can lie on us to charitable thoughts of Infant's Inclinations, For it is one of the Principles of our Religion, that Nature is fo depraved, as that every man is the great Enemy of himself consequentially as being inclined to the way of his own ruine; till Christ the Physician of Nature do work a Cure. 4. And if this Argument would hold, it would prove that all the Infants of the world have right to Baptism; which is not to be supposed. . Yea it would prove that they have equal right with Christians, which is yet more evidently falle. 6. Infants in fuch Covenants are reputed to be as their Parents, who chuse for them that cannot chuse for themselves. If therefore the Parents confent not, it is supposed that the Child consens not; and no parent can truly confent for his childe that re weeth for himfelf. 7. The Covenant hath not only benefits on Gods part to be conferred, but also duties on our part required; and it cannot be supposed that all will faithfully perform such duties. So much for the first pretended Title.

The second pretended Title of such Infants to Baptism, is upon the account of the Interest of their immediate Parents; and because this is both the proper subject of our question, and also the great difficult, and most insisted on, I shall say some-

what more to it : And I prove the Negative thus,

1. If notoriously ungodly Parents have no right themselves to the Benefits of the Covenant, nor to be Baptized if it were now to do: then cannot their children have a right upon the account of any interest of theirs. But the Antecedent is true: Therefore the validity of the consequence is evident; in that no man can give that he hath not to give, nor can we derive any Interest from him that hath none himself. If any say, he may have an Interest for his child that hath none for himself:

felf; I Reply. 1. Then the childe hath not his interest in and with the Parent, nor as reputed a member of him. 2. That Interest must be produced and proved. I have not yet heard what it should be save what the next Objection intimates.

Why then may not the fame be faid of an Infidel, that he may have a right for his child, though none for himfelf? It is objected, that being himself baptized, he once had right to Church-membership for himself and his child; and though he hath loft this by Apostacy himself, yet there is no reason why his child should be a loser by his fall. Answ. 1. According to this objection the children of all Infidels, Jews, Turks, and Heathens should have right for their Parents fake, fuppoling those Parents to have been once baptized, and now to be Apostates. 2. But those children were either born before their Parents Apollacy, or after. If before, then I grant the Parent lofeth not the childs right by Apostacy, because that right was fixed upon the child himfelf, upon the account of the Parents interest. And we may suppose him baptized thereupon, and so there is no cause for a doubt : For as the case is rare for a man that before was rightfully a Church-member to the outward appearance, to Apostatize between the Birth and Baptism; fo I will purposely shun that Controversie, Whether the child by fuch A poftacy lofeth his right, or whether a Baptized Infant be supposed excommunicate in the Fathers excommunication? For my part, I affirm no fuch thing : But if the child be born after the Parents Apoltacy from faith or a godly life, then no man can fay the childe lofeth any right by the Parents fin; for how can he lofe that which he never had. If you fay the Pa-. rent had it for himself and his child; I answer, true, had he been sincere on supposition he had children; but not for those children he had not, though if he continue in the faith till he have them, he then bath hofe Priviledges for himfelf and them; they can be no subjects of right that had no existence: I grant he may have a grant of fuch right to him and his feed, as a Prince may grant to a faithful subject to him and to his heirs: But 1. This is on supposition that he will have heirs. 2. That he forfeits not his right before he hath heirs : otherwife as he apparently lefeth it to himself, so doth he to them: Qq

if he make an intercision, he stops the conveyance of the benefit by a prevention, so that it never comes to the Heir. But because it is the antecedent that requires all the proof that notoriously ungodly Parents have no Interest themselves to be Church-members, and to be baptized, if it were to be done again I shall prove it as followeth.

1. Argu. They that have not that faith which is the condition of the Covenant, and notoriously shew that they have it not, have no right to Baptism. But such are all they who are

notoriously ungodly. Ergo. &c.

Or they that notoriously manifest that they consent not to the terms of the Covenant, have no right to Baptism. But, &.

Ergo.

The Major is proved hence. I. What else is there to hinder any Heathen from the like Right ? 2. Because that the probable Profession of such a further consent is necessary to justifie baptizing of them. 3. Because mutual consent is necessary to a mutual Covenant; and the Covenant must be mutual: no man hath right to Gods part that refuseth his own. This is all fo far past question, that I pass it over the more lightly. All the doubt then is of the Winer, Whether no man have the neceffary condition of the baptismal Covenant on Gods part that is notoriously ungodly] or [Whether all such ungodly men do notorioully manifest that they consent not to the terms of the Covenant | I speak not here of any subsequent condition which God imposeth upon the Covenanter only for the future; but only of the condition which God imposeth upon us that he may be in Covenant with us, and that it may be a bargain; and that this is a true faith inconfiftent with notorious ungodliness . I was going about at large to prove it : But I remember that I have done it already in 26. Arguments, against Mr. Blake's, and therefore I think it better for you & me that I refer you thither, than to write them here over again, or needtelly to add any more to the fame purpole; If any fay that though God require as a duty such a Faith as is inonfistent with notorious nugodliness, yet not as Absolutely necessary that he may be engaged to us in Covenant, or that we may have proper right to Baptism; I Answer, God hath but one Covenant of Grace which Baptism sealeth; our sound believing is the condition of that one Covenant; that is, that it may be a Mutual Actual Covenant: If then there be any other Covenant having other Conditions, we must wait till both Covenant and Conditions be made known. Were it worth the while, or a thing necessary, I would stand to prove the Negative, viz. that there is no Covenant sealed by Baptism which only promiseth Baptism as the Benefit, or any other meer Externals; but that the Covenant which Baptism sealeth is only that which promiseth Remission, Salvation, and outward Mercies as appurtenances and means so far as neces-

fary.

Arg. 2. They that have no right to Remission of sin, have no right given them by God to Baptism; but the Notoriously Ungodly have no right to remission of fin. Ergo &c. The Minor will not be denied. The Major is proved thus: God hath appointed no Baptism as his gift, but what is for remission of fin, as the thing fealed and exhibited by it. Therefore, They. that have no right to Remission, have no right to Baptism. The Antecedent is undoubted; The Confequent is grounded on this truth, that God hath made no Covenant to any man of the bare feals without the thing fignified: fhew fuch a Promise if you affirm it. 2. What God hath joyned so nearly as the exhibiting fign and thing exhibited no man may lawfully put afunder: Its a mans fin to take the fign without the thing fignified. It is not probable therefore that God hath made any Promife of the naked fign without the thing fignified : If God give right to such an ungodly man to be baptized, then he gives him right to be Baptized for Remission of fin (for this is his express and affixed Use and signification,) but he doth not give him right to be Baptized for the Remission of fin. Ergo. &c.

The Minor I prove thus. If he give him Right to be baptized for the Remission of fin, then either for a dual Remission (to be fealed by Baptism) or for Conditional future Re-

mission ; but for neither of thefe. Erge.

Not for Actual Remission; for then Notorionsly Ungodly persons are Actually remitted; which is not true: Nor for

Qq2

Condi-

Conditional; for then no more is given then all the World hath (at least that hear the Gospel) even persecuting Infidels; and then all they may as well be baptized; for God pardoneth all upon condition they repent and believe.

Argu. 3. If God be not at all actually obliged in Covenant to any notorious ungodly man, then is he not obliged to give him Baptism. But God is not obliged so to him.

Ergo.

The Minor is unquestionable; The Major is granted by most of our Divines, who make the contrary Doctrine Pelagianism, that God should be obliged to man in the state of Nature, in such a Covenant: If God be obliged to give them Baptism, then if he should not give it them, he breaks Promise with them; But the Consequence is unsound; Ergo, &c. Nor doth he give them power to claimit from the Church-Officers; for they can show no Title.

Argum. 4. If God have given a Covenant-Right to a notorious ungodly man to be baptized, then either to baptism only, or other blessings with it; but neither of these; Ergo, &c. The first will not be affirmed: What then be the other blessings? Either they are special and prismal, but that's not desended; or outward and common, which is like is meant; for they call it an outward Covenant. Bu: as God hath given outward things but conditionally to Believers; so there is no such Covenant of outward mercies alone that can be shewed in the word which is now in force to us.

Arg. 5. According to the definition of most of our Divines, the outward washing alone without inward Grace, is not Baptism: Therefore if God give them right to the washing without the Grace, he gives them not right to Baptism: but this

is but ad bominem.

I do but superficially touch these things. I. Because (as I said) the Arguments to Mr. Blake are sull. 2. Because I am informed that all this is granted with those Divines with whom I have debated this point, and that they consess that none but sound Believers have engaged God in actual Covenant to them, but only in the common conditional Covenant, and consequently it is not by Covenant grant that the notoriously ungodly have right.

right to Baptism, but by other waies which we are next to speak to. I am informed that this is all granted; but then I must add, that they yield that such men have no true proper right at all: for such proper right is of the nature of the debitum, the dueness of the Benefit. So that a man may thence say claim to it as his due. And the right (between God and Man), we receive only by Gods meral Gift, which is by some promise or grant by his word or revelation of his Will de debits habend; for this dueness or right is a moral thing, and must come by his moral act, such as among men we call political or civil.

But mark how the other two forts of right differ from this: That which follows Gods Physical disposal by Providence, gives a man no proper right of dueness, but only makes it non injustum, and I think not properly positively justum, that he should possess it: as if I see a man ready to due for cold, and cast a garment on him: only these two things follow; first that is is not unjust for him to possess it; 2. That it is unjust for any other to deprive him of it; but this is no dueness: or if he have any properright, it is after the possession, and not before.

And then the third fort of right which ariseth from a precept to others concerning the manner of their duty, is properly no right, as not giving a due or title to the Benefit, but only it makes my act of application to be just, and him to be the Object of a just Att; not just because of his Title, from a gift of God; but from a precept to me: so that as the three Instruments differ, Gift or Covenant, Natural disposal, and Precept, so do these three forts of right differ: the first only being debitum, the second non in justum, the third justum: and the Subject of the third is but my act, and not the person who is the Object. It is just that I obey God, and so do such an Act on him.

Having faid thus much for preparation, I shall anon speak more particularly to the two later forts of right: but first we shall touch briefly the third pretended title, which some insist on,

of fuch Infants proper right to baptifm.

The third was upon the account of their Ancestors true faith, though the immediate Parents were notoriously ungodly.

They that plead this title, will not prove it good: 2. I thus

difprove it.

Agrum. 1. If the Promife to the faithfull and their Seed to many generations, doth necessarily suppose an uninterrupted succeffion of faithful Progenitors of that feed, then that promife gives no right to the Infants of notoriously ungodly Parents. But the Antecedent is true: therefore so is the Consequent, The Confequent I suppose to be manifelted before : the Antecedent I prove by these following Arguments: 1. If the promife suppose not an uninterrupted succession of faithful Progenitors, then by virtue of the Promise to Noah all the world have Right to baptifm. But the Consequent is false: therefore fo is the Antecedent. If they urge the words of the fecond Commandment, it is certain that it is not a thousand generations fince Noah. This Question is commonly put to our Brethren in this case, Where shall we stop, and on what grounds shall we from if it extend not to all the world? and they answer variously : One reverend Brother, Mr. Blake on the Covenant, pag. 140. faith [He knows few that fay the Predeceffor gives right Without the immediate Parent. But all concur in a joint way to communicate a Covenant Interest. This yields the necessity of a non-intercision. Others say, first out of Calvin and Amer, TUbi non prorsus interciditur Christianismi professio . & ubi prasummenr effe Christiani. Ito which I answer; If it be a profession of Christianity properly so called, then the right may come by the immediate parent, and there is no intercision. But if it be in a profession equivocally so called, that is, such as is not a probable fign of the thing professed, then I suppose I have proved that fuch a profession is indeed not a profession, gives no title, and fuch is that of every notorious ungodly parent. 2. It is answered by others, that is must be by some Ancestors alive that will undertake their education. To which I reply; then the Ancefor gives him not a right as an Anceftor, but as an Undersaker (of which more anon;)though he be no fitter to be an Undertaker than another. Others fay, that the children of Christians known or presumed to be such, living or dead, may baptized. Repl. Then all the children under the Turks, whose Ancestors were known

known Christians, may be baptized; and why not all the world, when 2Veah and Adam were known to be in Covenant? or all this Nation, if they had been Heathens this hundred years, because their Ancestors were justly presumed to be Christians?

Argum. 2. In the common sense of such a Covenant amongst men, it would necessarily suppose an uninterrupted succession of faithfull Progenitors, that make no forfeiture before any right can be conveyed to their issue: therefore it must be so interpreted in our present case, seeing we must not go from the known use or sense of words, without some apparent reason; whereof here is none that I see; And the Antecedent is a known case. If a Prince do convey certain priviledges & Honors to a man and his Heirs and Posterity for ever, this word certainly implies this supposition or condition, that neither he nor any after him do make a forfeiture: for if they turn Traytors, the Covenant is broke, the Grant is void, and they cannot by that convey any such right to Posterity.

Argum.3.1f the Promise aforesaid did not imply a necessary non-interruption of faithfull Progenitors, then the Promise and threatning could not be verified: but the Consequent is not to be admitted; therefore the Consequence is plain, in that as the Promise is to many generations of those that love God and keep his Commandments; so the Threatning is, that he will visit the sins of the Fathers on the children to the third and fourth generation of, &c. Exod. 20.34. where God proclaims it with his name; and doubtless both the Threatning and the Promise is such, that it cannot be that the same persons are under both at once: being certainly therefore under the Threat-

ning, they are from under the Promlfe.

Argum 4. The Threatning to the third and fourth generation is necessary to be understood on supposition, that there be an uninterrupted succession of wicked Progenitors: therefore by proportion so must the Promise be understood, as to a necessary succession of faithful Progenitors.

Argum. 5. The natural Interest that Ancestors have in such Posterity is not immediate, but mediante Parente proximo: therefore so is the Covenant-Interest; because it proceedeth on sup-

posiione

position of the Natural. We receive nothing from a Grandfather but by a Father, but what dependeth on his free will an intercision therefore preventeth our Priviledges. It is here objected, that it is bar b to affirm that the immediate P arents fin depriveth Pofterity of the Benefit, though the Ancestors were never fo godly for fo the obildren should suffer for the Parents fin. Anf. 1. the children never had right, therefore never loft it. 2. Its just that they fuffer for the Parents fine when Parents have loft their right, they cannot convey it to others. Object. Paul faith of the lews. They are beloved for the Fathers fake. Anfw. So far beloved, as that God will reclaim them in after-ages, and now convert a remnant a but nor fo far beloved, as that any child of an unbelieving few had right to Baptism for Abraham or any Ancestors sake, and that Love was from a part of the Covenant proper to Abrahams feed. Object. There could not be a higher evidence of Ap facy, than to give their children to a falle God , yet this did the children of Istael, and yet their Posterity had right to Circumcision. Answ. I will reserve the answer of this to the end, where we shall have further reason to consider it, and next proceed to the fourth pretended Title of fuch Infants

The fourth part of this Question is , Whether the Infants of notorious ungodly parents may not have right to Baptism, on the account of fome Undersakers ? Answ. If this be for its nothing against our Negative determination of the main Question, wiz. Whether they have right for their Parents fake? 2. We distinguish of Undertakers; some are such as will undertake that another man shall bring up his child well: 2. Some will undertake to do it themselves, yet not to educate it as their own, but as another mans, and at his disposal: neither of these undertakings can give any right, 3. But if the child do either by the total refignation of the Parent, or by adoption or the death of the Parents or by purchase or any other just means, become his Own that undertakes for him: fo that the child is ejus juris, as his own children are, and at his dispose, then the Question is much harder. And for my part, I encline to judge that such a child hath Right upon that mans account: 1. Because that in a Law-sense this man is his Father. 2. Because all that God requireth in the free universal Covenant of Grace, to our participation

zicipation of his Benefits, is our confent : and children do confent bo thofe whofethey are : For they that owe them, or whofe they are, have the disposal of them, and so of their wills interpretatively; and may among men make any Covenant for them which is for their good (at least,) and oblige them to the performance of conditions, a. Because God so determined it with Abrabam, when he called him fo folemnly to renew his Covenant, and so to the Ifraeliets after. Of which for brevity, see what I have faid in my book of Baptifm, chap. 29:pag. 101,102. which I need not here recite. Let every man fee with his own eyes: but for my part. I refolve (till I fee better reasons for the contrary) to admit no child to bap: ifm, u; on the undertaking of any other susceptors, such as our Godfathers and Godmothers were without a better Title then their susception; but if any will fay, This child is mine, and at my disposal, though not mine by natural generation, I will not dare to refuse to Baptize it, if the person that presenteth it and devoreth it to God, be capable of fo doing, as being himself a Believer. And I think that it is a confiderable work of Charity to get the children of Infidels or fuch among us as are nominal Chriflians and Infidels indeed, that they may have that benefit by you, which they cannot have from their natural parents.

The 5th. Title that is commonly pleaded for the Right of the children of notoriously ungodly Parents to baptism, is, upon the account of the Churches faith, and the Magistrates Authority over them. For this, it is pleaded, 1. That the Magistrate or soveraign Ruler hath power to dispose of his Subjects, and therefore to make Covenants for them, and in their names, as much as a Parent hath: for the power of a Magistrate is greater than of a Parent, in that the Mag strate may put chil-

dren to death, and fo may not a Parent.

Anjw. 1. The Soveraign hath a Governing power above a Parent: but it is not on that that the great contract or right is grounded. But the Parent hath a greater propriety in the child than the Governor; and so hath more Right to dispose of him in this case. The Soveraigns power is in order to the Good of the Common-wealth; the Parents is for the Good of the Child directly. 2. Bodin (and some others) think that

Rr

the Roman Cuftom was good, that Parents thould have power of Life and Death as to their Children: though few approve his Judgement or reasons. 3. I doubt not but a Soveraign may use his Authority to procure the baptizing of Children by the Parents dedication of them to God. But fill it must be mediante parente vel proparente, by procuring their confent, who have the nearest Interest in the child, and greater than the Magifrate can have : though not greater ruling power. Obie. But there are some Rulers that are Domini as well as Rectores and the people and all that they have are theirs; fo that there is no promieeary in the Nation but themselves : and in such a case it feems that they may dispose of the consent of their subjects. An. I . yet les lis sub judice, whether this be not meer unlawfull Tyranny, or Ulurpation, and so the Title Null because against the Law of God in nature. 2. Or if any think that the example of fofeph, or of the Ifraelites buying children, will prove the contrary, yet I. It can be but to their Civils, as Goods, Lands, &c. their Right wherein is adventitious and accidental; and not to the fruit of their bodies, where their right is fo natural that none can take it by violence from them: I say therefore that here it cannot be without the Parents voluntary Alienation and Refignation of their Children to the Soveraign; which they cannot do but upon weighty confiderations. 2. The Soveraign in this case hath the same right in Adult subjects, as in Infants, seeing they are all Vaffals to him as their Lord. And verit is manifest in Scripture, that God will have the personal consent of the Adult. before they shall have any interest in his Covenant : Because when their Soveraign Lord hath all the right that is possible, he leaveth them the power of their own wills: And for as they have ftill naturally a nearer right in themselves (than he bath which they cannot alienate; fo it feems they have in their children. 2. At least this is nothing to almost all the world. where the Rulers claim no fuch absolute Dominion and Propriety. 4. God in Scripture requireth Parents and not Rulers to circumcife their children, and to educate them: And Polbus would promise for no more but himself & his houshould to serve the Lord, and bids the people choose whom they would ferve. Yet I will not deny but that a Ruler may use some Charp tharp means to procure the confent of Parents, in fome cases, And I also confess that this Argument, though least infifted on hath (in my opinion) much more plaufible appearance of ftrength, and better deserves a further consideration, than the great and common Argument of the Parents. Right by fuch a Profession as confisherh with Notorious Ungoclines, upon which most build almost all it eir Caufe. I aftly, I conceive that as a Governors Right is in the Common-wealth and main body of the Nation, enabling him to Rule them in the fear of God, fo I will not deny but that he may call rogether the chief part of them, or a Representative body, and urging and procuring their confent, he may devote them by a National Covenant to G d and promife himfelf to rule them in his fear. And I would this duty and the Scripture Patterns for it were better laid to heart. But fill this leaves the Parent that nearer Natural Interest in his Individual children, on which God hath pleafed rather to ground his Promifes and Threatenings to In-

The second Argument is drawn from Mat. 18.19.20. Go and disciple me all Nations, baptizing them . From whence it is argued, that the Infants of notorious ungodly Parents being Members of a Discipled Nation, may therefore be baptized as fuch Members. Anim. T. If the nearer Interest of their Parents be not supposed necessary, then this Argument makes as much for the Right of the child of any Jew or Heathen, as of a Chriflian , for they may be Members of that Nation which is Difcipled. 2. But they must be Members of it qua tales, as discipled ; and that they are not till they are themselves Disciples. The 'Apostles are first commanded to Disciple Nations, and then to Baptize them on supposition that they be discipled : therefore they must baptize none but those that are discipled. They must endeavour the discipling of each Individual; but if they prevail but with the greater and Ruling part, it may be called a Discipled Nation, and a Kingdom that is become the Kingdom of Christ: but yet as it is but for the fake of the chief part that the whole is fo denominated, fo it is only that part that is to be baptized; feeing a bare denomination of the whole, gives not right to any part that hath none of the ground of that denomination.

mination. Nor did the antient Churches so understand this Text : For wheh Constantine and Theodosius and other Christian Emperors had the Rule, they did not judge that all their

Subjects should be baptized

The 3d. Argument is drawn from the Interest of the Church: They say, I hose that are born within the Church, though of unworthy Parents, the Church may take them and present them to baptism. Answ. How are those born within the Church, whose Parents are no Members of the Church? (Of which more anon.) If the Parent be utterly unworthy, and the child can have no Right upon his account, then certainly he is not to be reckoned in the Church. And if you mean, that all those that are born among the members of the Church, or where they have Civil Rule, may by them be presented to Baptism; then the argument must be the same with that before, or so vain as to need no consutation: Unless the Church will accept the Children as their Own, according to the sense of the south fore-mentioned Title; and then any one Member may better do it than the whole Church.

Having spoken to the five pretended Titles distinctly, and shewed you how far they are any of them allowable, and how far not; I shall proceed to the second Question in the begining propounded, viz. Whether that the Eventual Disposal of God by a Physical Act of Providence, do give any Right to the children of notoriously ungodly Parents to be baptized? And I need not fay much to this: 1. Because I know of none that plead this Right. 2. Because it is but a non-injustum, and I think scarcely so much as a Justum much less a Debitum, that is here grounded. 3. But especially because it is unquestionably evident, that if this give any kind of Right, it is but to a Possession ad libitum Donatoris, after the reception; and not at all to the first Reception. And therefore it cannot with the least shew of Reason be pleaded before-hand to enable any mans claim to Baptifm, nor to enable a Minister to baptize any, nor yet ex poft fallo to juftifie the Act of the Baptizer or of the Baptized,

Yet how far it may prohibite any man to disposses them of the state or priviledges of the baptized, till God give them a

clear warrant, is worthy confideration.

3. But it is the third Question concerning the third fort of Right that most of all concerneth us to discus; seeing as far as I can perceive, it is this that our Brethren of the contrary judgement do intend to insist upon, as discerning some inconvenience in affirming, God to be any otherwise than conditionally engaged in Covenant with any Notorious ungodly men, yea or any that are unregenerate. To this therefore we must next speak.

The Question is [Whether it be Gods command that Ministers should be aprize Children of notoriously ungodly men? Or [Whether it be their duty? Or [Whether finch Children be the Objects

of our fult, and Justifiable Action of Baptizing?

And I conclude the Question Negatively, supposing that we speak both of Parents natural and civil, and so that they come in upon no better account than the Title of fuch Parents, as is before explained. Here 1. I grant, that if the natural Parents be ungodly, we may baptize on the the Title of their civil Parents, or Pro-parents; I mean any that truly Own them as Theirs. 2. Much more if any one of the Parents be godly , though the other be ungodly. 3. Alfo, If there be a probable profession of Godliness, though indeed there be not Sincerity, it is our duty to baptize the children of fuch. Because i. we have no natural capacity of judging but according to evidence, and we have no evidence for a certain judgement concerning the estate of another mans heart, 2. I have estewhere made it appear (and more abundantly might easily do) that when God mentioneth any person qualified with such a Qualification which to us is uncertain to be the object of our Act, his meaning is that we should rationally and charitably judge of men according to evidence whether they are fuch or no, and fo take them, and use them accordingly, the Apparere being here as the Effeto us. So when he bids us, if a Brother wrong us ofe, and oft fay It repenteth me, forgive him: it is all one with that other If he repent, forgive him. We know not certainly whether he repent or not; but we must rake him probably to repent, that giveth us the evidence of a probable profession. So if we are to baptize those that repent and befleve, or their children, how can we we judge of them but by a probable.

bable profession. 4. It is therefore granted, that shough such a degree of Uugodiness as is consistent with sincere Godliness, be Notorious, yet that's not the subject of our Question: for that doth not denominate a man (ungodly) seeing it is from the predominant part that he must be denominated. The Doubt remainest therefore about Ungodliness in the proper sense Notorious, as is before explained. And I shall now defend the Negative as follow: th.

Arg. 1. We have no word of God commanding or Authorizing us to baptize the children of the notoriously ungodly (as

theirs:) Therfore is it not our duty, or lawfull.

What command or warrant is pretended from Scripture, we

shall examine anon.

Arg. 2. We may not hapt ze them who are Notoriously without true Covenant Right to Baptism. But such are the children of notorious ungodly Parents. Erge.

The Misor is proved before; the Major needs no proof, I

think : We should give each his Right.

Arg. 3. If it be the very reason why we must Baptize the Ungodly and the r Seed, who profess Godliness, because that by professing it they seem probably to be godly; then must we not baptize them who do not seem probably to be godly (or, if you had rather to be true Believers:) But the Antecedent is true.

Therefore fo is the Confequent.

For the Antecedent, I have said enough for it to Mr. Elake. If it were not proper sidem significandam, that profession were required, but proper so as the condition of the Covenant: then I. God would not have said (He that believeth and is baptized, &c. And, if thou believe with all thy heart thou mays be baptized: and, Repent and be baptized, &c.) but rather (if thou wilt but say thou believest thou mays be baptized, &c.) 2, And then all that profess should be justified: For all that be in the Mutual Covenant with God actually, are justified. 3. And then such profession would be of star necessity to Salvation, as well as faith, which it is not, but on supposition of Opportunity, a Call, &c. I think I may take it for granted, that Profession is required subvations signs, as a sign of the thing professed: nor can any man, I think, give a better reason of its necessity

ceffity, though another after this may be, because God will have the outward man to serve him, by thus signifying by its operations what are the Elicite Acts and dispositions of the Will.

The Consequence of the foresaid Major proposition is past doubt, I suppose. If any think otherwise, the next Argument

may rectifie them.

Argu. 4 He that is not to be judged a credible professed Christian or the shild of such is not the just object of our act of baptizing (Or, We ought to baptize none but those whom we should judge true professed Christians, and their children) But the notoriously Ungodly are not to be judged true professed Christians, nor their Children the Children of such: therefore

not to be baptized.

As the word [Profession] signifieth a pretended discovering of the mind (with an intention to deceive) fo I confess it may be called a profession Physically or Metaphysically true : But it is not this natural Truth that we here mean : nor yet do I stretch the word so high as to comprehend the full gradual correspondency of the Act to the Object: but I plainly mean a [Moral Truth] opposed to [a Lye] or Faishood :] And being fpeaking about moral-Legal things, the terms must be necessarily understood according to the Subject: So that it were proper in this Cafe, If I simply maintained that such are Not Profesfors of Christianity Tat all because in a moral Lawfense they are not such. For no man is togive credit to a notorious lye; fo to fpeak, is equal to filence, as to any obligation that it can lay upon another, either to believe him, or to use him as one that is believed. My meaning therefore is, that we are not to baptize that man or his child , upon a profession which is notoriously falle, fo that outselves and the Congres ation do certainly know, or have sufficient Reasons to be confident, that the man doth lye.

For the proof of the Misor (which I know will be denied) thus I prove it: If either the Profession be evidently but Equivocally called a true Profession, or the Christianity professed be but equivocally called Christianity, then the notoriously ungodly are not to be judged true professed Christians.

But the one of these is so with all notoriously ungodly persons.

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The Major is past doubt, seing there must be the true profesfion of true Christianicy, that must justly denominate a man (at ace) a true Professor of Christianity. If he notoriously want the first he is morally no Professor: If he want the later, he profesfeth not hristianity. To prove the Minor, we will begin with the later. We fpeak not now of any Accidentals that pertain not to the Being, but tend only to the well-Being of a Christian. Now I hope it is past controversie among us all, that it is effentisl to our Christianity, that it be in the Intellect and Will, whatever we fay of the outward Man; and for the Intellect, that we believe in God the Father, Son, and Holy Ghoft : And it is effential to our believing in God, that we believe him to be our Creator, Chief Ruler, and chief End and Happinels. And to believe in the Son Essentially, containeth a believing that he is Jesus Christ our Lord, that is, that he is the Redeemer of the world, who shed his blood to fave his people from their fins by pardon and fanctification, and who will raise them from the dead, and judge them to everlasting Bleffedness; and who is their Lord and Ruler on this ground, and to this end; to believe in the Holy Ghoft effentially, containeth a believing that his Testimony of Christ was true, and that he is the Sanctifier of those that shall be faved. It is as much effential to Christianity, to confent that God the Father, Son, and Holy Ghoft be fuch to us as we profels them to be as aforefaid: which is included in believing in God. and in Jelus Christ, and in the Holy Ghost : And therefore the fum of the Covenant is I will be your God (upon Redempition by Christ) and you shall be my people. Now the Netorionfly Ungodly do either profess to believe and confent to all this, or but to part: If to All, then they lye, of which more anon: If but to part; then I. it is not the Christian Faith, no more then a heart, or al ver is a man; it is but part of it: 2. and our Divines wil fay, that he that doth not believe and confent to the whole Effence of Christianity, doth not truly believe or consent to any Effential (though for that I determine it not) But were their Faith never fo firm in any one part,

part, it is not Christianity, or the Christian Faith, without the If it be the Christian Faith to believe in God the Fatheronly, then those that deny Christ, are Christians. If it be the Christian Faith to believe only in Christ, though they deny the Father, or the Holy Ghoft, then men worse then Infid: Is or most Heathens, are Christians. Indeed there is fo neceffary a connexion, that it is not possible truly to believe in God the Son, without believing in the Father and the Holy Ghoft, and believing the Eternal Glory to which he hath Redeemed us and will lead us. If it be Christianity to believe all the Creed by meer Affent; then first, the Devils are Christians; for they believe and tremble. Secondly, and then it would be a Profession of Christianity to say, I do believe Christ to be my Lord, by right of Redemption, but his Laws are fo ffrict, and crofs to my pleasures, that I am resolved he shall not rule me, and I will venture all rather than I will take him for my Ruler on fuch terms.] Or to fay, [I believe the Holy Ghoft is the Sanctifier of Gods Elect; but I will not confent that he shall Sanctifie me] Or to fay, [I believe that Chrift dyed to fave his people from their fins, but he shall not fave me from mine, because I cannot spare them. 7. Who dare say that any of these were a Profession of Christianity? We must believe with the heart, if we be Christians. Christianity is not a bare Opinion: It lyeth in the covenant of the foul with God, and it is the consent of the Will that is that covenanting. It is therefore fometime expressed by loving Christ above all. They that faid, [This is the Heir] believed in a fort with the Affent of the brain : but when they add, Come let su kill bim, that the Inberitaice may be ours 1 I think they shewed that they professed not Christianity. He that faith, [I will not have this man to raign or rule over me. I disclaimeth Christianity. He that disclaimeth an Effential part, disclaimeth the whole. It is not the Being without these parts.

All this Isid together. Thews us that Christianity, or the Christian Faith, truly and properly so called, which denominate that a man properly a Christian, is specifically distinct (as to a moral specification) from the faith of the highest unregenerate man: (When Mr. K. wrote a digression against me on a

mistake that, I had denyed this, I did not think that others would so call me out to the desence of it.) And seeing that they differ by a moral specification, it is slear that they admit not of the same Definition; and that the term [Faith] or [Christianity] applyed to both these, cannot mean the same thing: but must here be an equivocal. Thus I have cleared it, that to profess the belief of one part of the Christian saith only, is not to profess the Christian faith, or to profess to be a Christian: and therefore such are not to be baptized, seeing we must baptize them into the name of the Father, Son and Holy Ghost, if we will bap-

tize them with Christian Baptism.

2. Next I shall shew that if any Notorious ungodly person do fay he believes the whole even in God the Father, Son and Holy Ghoft, fuch faying is not a true Profession, nor valid to its uses, To this end let us enquire what it is to Profes: Profiteor is publice fateor. Fateor, inquit Perottus, est à fando, quasi vehementer loquer & affirmo : Fateri enim eft fonte aliquid affirmare : Confiterialique mode contium; Profiteri, ad Gloriam aliquid pre fe ferre. Martinius rather a paros dicendus, fandus: Ta Dara fatenda, fo pains eft fermo. Now the natural use of speech is to fignific our mind to others. And the very effence of a Profession lyeth in the open declaring of the mind, in the very fignifying use of the words or actions. For it containeth (as other figns do) 1. The thing fignifying, or the matter of the fign, and that is either words, writings or other Actions capable of this use (of which there are divers.) 2, the thing fignified; which is our Internal Affent and confent. 3. The party to whom we fignifie it. 4. The actual fignification, or Aptitudinal : that is, that it be a fign Apritudinal in it felf, and actual, when rightly observed by others : in which Aptitude lyeth the very formal nature of the fign. This being fo, it is most evident that if it have not an Aprilude to fignifie our mind, it is not a fign. You may fay, if he dissemble, yet he may make profession, yet profession is no fign of his mind. I answer it is no true sign of the thing professed, but the end which he pretendeth to use it for is, to be a fign; and as a fign we expect and receive it; and did we know the heart as God doth, we need not ask men whether they be-Here, but presently go to their hearts and see . and so baptize them.

them or refuse them (or their Children.) It being then the very use that the Church makes of mens profession to signific mens minds, it is clear I. that where there is nothing that we can't juffly take as the fignification of a mans mind, that he believech as a Christain, there is no moral profession of it and where a man fignifieth his mind that he doth not fo believe . there he professeth not to believe : And if he make two contrary professions, one that he doth believe, and the other that he doth not if we know one to be certain and undiffembled. and the other to be falle, the later is Null, and the former to be received. All this being evident, it next followeth, that we thew that no Notorious angodly man doth make true profession of Christianity : For a. If it be evident that he uleth words not understood , as a Parras, then is it not a profession: For Ignorantis non oft confensus; and so nes Professio:elle a Parrat may be a Professor. 2. He maketh openly the contrary Profession. For he doth by words or deeds, or both, profess that he will not be ruled by Chrift . that he will not be fanctified or released from his fin : that he will not take God and Glory to come for his chief Good, but the things of this life, and will obey the flesh before God. It it be in plain known fins, which they can find no vain excuse for, some of them will fay words of equal force to these : but though most will not do fo; yet their Actions openly profess sew their willialocks, a. I be Will hard the

But become this is the thing that will be denyed, I add further. 1. Actions are capable of fignifying a mans mind as well as words: though not ordinarily so soon, or easily, yet some Actions do; yea, and much more certainly. 2. God plainly tels us of some, that profess that they know God, yet in works they day him: so that works can speak as plain as words, and deny God, and unsay what a deceitful tongue hath said. 3. If these persons in question do not thus deny Christ by their works, or do not Profess to be no Christians, then either it is because ungodliness is consistent with Christianity, or doth not comprehend or imply Inside ity, or essential the Notoriousness of this ungodliness is no Profession. The first cannot be said: For 1. As Godliness in a Christian sense comprehendeth Christian sense comprehended to c

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flianity, and even the true acknowledgement of the God-head it felf: fo ungodlines containeth the disowning of God and the refusing of all true Love of him, or feeking him as our End, and it comprizeth in it the refusal of Christ to bring us back to God, and of the Spirit to conform our fouls and lives to his Will. As therefore God is the Ultimate End and Christ as Mediator but the means or way; and as loving God is a more excellent duty than believing in Christ in it felf considered so ungodliness which is contrary to the Love of God, is a greater fin than unbelief in it self, as to Jesus Christ the Mediator : yea and ever containeth this unbelief as its fecond and lower part though it be denominated from the opposition to God, as the greater part of the fin. 2. However no man will deny but that they are concomitant, and that every ungodly man is an unbeliever. 3. Yea as ungodlines is contrary to our subjection to the Lord Redeemer, it is a real part of Infidelity it felf. I may well conclude therefore that to be Notoriously ungodly, is to be Notori-

oully no Christian, but an Unbeliever.

2. And that this Notoriousness is a certain profession, is evident. For 1, the mind is declared by it . Christ himself telleth us that out of the heart come Murthers Adulteries. &c. and out of the abundance of the heart the mouth speaketh. If you say, men may do fuch and fuch things against their will, I answer, 1. Then they are not Notoriously ungodly s if they do not Notorionfly thew their wilfulness, 2. The Will hath the command of the outward man, 2. And as it declareth the mind, fo dothit certainly declare it. For firth, elfe fill it were not notorious ungodliness. 2. Words may be easier counterfeited than Deeds, especially the scope of a mans life. 3. And hence it is that the Lord Jesus himself when he comes to sudgement, will try more by Deeds than verbal Profession, and will reject such Professions when they are contradicted by evil actions, as Mat. 7. Not every one that faith unto me Lord, Lord, shall enter into the Kingdom of Heaven, but be that doth the will of my Father. Mat. 25 . Christ will convince those by their not feeding, cleathing &c. his members, that they were no true Believers, who fill go about to justifie themselves. And they that shall say, Lard bave not we eat, drunk, &c. Caft out Devils, & preacht in thy MARKEL

name; shall be answered with a Depart from me ye workers of insquisty, I know you not. Men shall all be judged according to their works. It is clear then that Notorious ungodlines is a Profession or signification of the very mind and will: yea and a profession most certain; for it cannot be dissembled. He that is notoriously ungodly is most certainly no true Christian: But the profession which this contradicteth, is not so certain; nay it is most certainly salse. So that as God doth, so man must take mens works and lives for a Discovery of their mind, and judge them by it.

I have stood the larger on this, because that profession of Christianity is the common title that is pleaded for such persons; and therefore I have shewed that they are not to be reputed for credible Professors. If it be not a probable sign, it is not to be taken for a valid profession: But words contradicted by the Notorious tenor of the life, are no probable sign, but these works

are a certain fign of the contrary. Erge.

If any man yet do think that any words, though not probably fignifying the mind, are a valid profession, and to be taken for a Title; then it will follow, that if a man should laugh in your face, and foretel you that he will come and make a profession in scorn of Christ, or if he tell you that though he fpeak fuch words, it is not from his heart, but through fear, or to get some honour with meng, or if when he baptized his child in the name of Chrift, he tell you that he intendeth not that he shall serve him; or if he say of himself he will baptized in the name of the Father, Son and Holy Ghoff, and renounce the world, flesh and Devil, but he intendeth not to stand to it, nor to do as he promifeth, &e. any of these must be taken for a Profession, and this man for a Christian; which no wife man I think will affirm. If an affirmation presently contradicted by words as express and certain, be not to be taken for a profesfion then much less is an affirmation more certainly contradicted by the tenor of the life, yea and too oft by professed impenitency.

The sum is this, We must not baptize him into the name of the Father, Son, and Holy Ghost (or his children for his faith) who we are sure doth not believe in the Father, Son, and

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Holy Ghost : But such is every Notorious Ungodly man, Erall additional to a represent the

Or we must not baptize him (or his child) as a Christian, that certainly deciareth himself to be none. But so doth, &c. Ergo.

So much of the fourth Argument

Are. 5. We must not baptize these that certainly declare to us that they repent not (nor any for their fakes:) But all notorious ungodly men do certain y declare that they repent notes (unless equivocally :) Ergo.

The Major is proved, in that Repentance is a necessary condition in him that bath right to Baptism before od; and the Profession of it necessary to him that we mu! baptize. The Apostles required it. The Minor needeth no proof I thick loger at total slosdom a reced to

Are. 6. We must not baprize him (or any for his fake) that will not renounce the world, flesh, and the Devil; or that declareth certainly that he will not renounce them at that time. But fuch are all notorious ungodly men. Therefore the Church

hath ever required this in Baptifm. 200 1 100 300 and and

We may not baptize those whom we notoriously know to be at prefent uncapable of receiving remission of fins : (for that is the use of the Ordinance according to Gods inflitution.) But such are all the notoriously ungodly. Therefore I need not here, I suppose, with those that I deal with, anfor the Antinomian's Objection from Rom 4. of justifying the ungodly. I have faid enough to that against Lud. Colvinus and others.

Arg. 8. Men that be notoriously unfit for Marriage with Chrift, to be folemnized, are unfit by us to be baptized, for any for them :) But such are all the notoriously ungodly, Enyo, &ccateering, gandeng and marke marks they apply I

Mrg. 9. We may not baptize those that we know do notoriously dissemble in making the Baptismal Covenant. But such

are all notoriously ungodly , Ergo, &c.

Arg. 10. We may not give him the Seal of the righteoufness of Faith, who notoriously declareth that he hath not that Righteousness. But such are all notoriously ungodly, Erro, Arg. 11. From Matth. 28. 19, 20. Before we baptize men, (or any for their sakes) we must see in probability that they are made Disciples. But so are not the notoriously ungodly. Er-

go,&cc.

Mrg. 12. Those that we must Baptize (or any for their sakes) must seem to believe with all their hearts, Att 8.37. And to receive the word gladly, Att 2.38.39,41. And to believe with a saving faith, Mark. 16.15, 16. Att 16.31, 2,33. But so do not any that are notoriously ungodly. Ergo.

These Texts and many such like are our Directory whom to

Baptize.

Arg. 13. From t Cor. 7. 14. Else were your children unclean Is one of the immediate Parents be not a Believer, their children are unclean, and consequently not to be baptized. But notorious ungodly ones are not Believers. Ergo.

As they must be Believers, that they may have Right, and be Holy: so must they seem Believers, that they may seem to have Right, and so be baptized by us warrantably. But such seem not to have Faith, who are notorio sty Ungod-

ly.

It is Objected that this Text determineth of one way of Covenant-Right to Infants, but doth not thereby deny all other. Anfw.1. It is peremptory in the Negative [Elfe were your children unclean] as well as in the Affirmative [but now are they Holy.] 2. It therefore exclude the expressy all other wayes of interest in the Covenant by Birth-Priviledge: Esse how could that Negative be true? But I confess it doth not exclude all means else of an after acquisition or reception of Covenant-Right: For he that is born unclean, may become by purchase or contract the child of a Believer for at age may believe himself; And then he ceaseth to be uncleap. 3. At least it seems yielded by them, that if both Parents be unbelievers, the child can have no Right. At theirs, or on their account.

Its Objected that this was true of the Corinthians, whose Ancestors were Insidels, and themselves the first Converts, their children were unclean, if one of them were not a believer; but it holdeth not of them that had pious Ancestors. Answ. 1. This yieldeth

yieldeth the point which is now in question, that is, that On their Parents account, such children have no right. 2 It contradictes the Apolitie's express Affirmation, who saith that [they are unclean:] which can extend to no less than the denyal of Holiness by Brth-Priviledge. 3. Noah was the Progenitor remote of those Corinthians; and he was not unclean. Yet that makes not them Holy: Else no man should be unholy.

Arg. 14. Rom. 11. The Israelites and their children with them, are broken off because of Unbelief. Therefore Notorious Unbelievers, and their children, are to be judged as no Church-members, nor to be baptized. And that all Notorious Ungodly ones, are Notorious Unbelievers, I have proved, and may yet refute the ordinary Objections to the con-

trary.

Arg. 15. We may not lawfully baptize those children for their Parents sake, whose Parents are ipso jure Excommunicated from the society of Christians as such, or are justly to be pronounced No Members of the Universal Church Visible or Invisible. But all Notoriously Ungodly are in one of these

ranks, Ergo.

To explain my meaning in this Argument, Observe 1. that I take not the common doctrine for true, that a particular Political or Organized Church, or incorporated Society of Chriflians, is a meer Homogeneal part of the universal' Visible Church: All the Universal Church doth not consist of such Societies, no more than all this Common-wealth doth confift of Corporations. For a particular Church, is as a particular Body-Corporate; and all the Members of the Universal are not fo: Though all ought to be fo that can attain it, yet all cannot attain it, and all do not what they ought : Even in an Army a Souldier may be lifted by a General Officer into the Army in general, long before he is placed in any Regiment or Troop: yea there are some that are Messengers, and for other employments, that are not to be of any Regiment. So fometime a man is baptized, as the Eunuch, before he be entred into any particular Church, perhaps long: And some were of Churches which are diffolved, and stay long before they can joyn themthemselves to others. And some live as Merchants, in a moveable travelling, condition: And some are bound for the good of the Common-wealth to be Embassadors, or Agents, or ractors, or resident among Insidels, where is no Church: And some may be called to preach up and down among Insidels for their conversion, as the Apostles did, and fix themselves to no particular Church: And some may be too ignorant or neglective of their duty in incorporating with any: And some upon infirmity and scrupulosity hold off. So that its apparent that all the Visible Church is not thus Incorporated into particular Churches.

2. I do firmly believe that Baptism as Baptism, doth list, enter, or admit us only into the Universal Church directly, and not into any particular Church; but yet consequentially it oft doth both: And as the Parent is, so is it supposed that the Infant is. If the Parent live an itinerant life, and bring his child to Baptism, that child is entered into the Universal Church only, except he leave the child resident in any particular Church, and desire it may be a member of it? But if the Parent be a member of a particular Church, when we Baptize his child, we receive it first into the universal Church, and then into that particular (as an impersect member:) For we justly suppose it is the Parents desire, which is it that determineth this Case.

3. I firmly believe that the common opinion is an Error, that All that are cast out of a particular Church, are cast out of the universal.

4. Yea, or that he that is put out of one particular incorporated Church, must be avoided by all other such Churches.

5. Yet do I believe that it is a worfe Error to fay that all that are cast out of one such Church, may be received into communion by other Churches, or single Christians.

6. I do therefore diffinguish of such Exclusion as we commonly call Excommunication, or casting out of Churches, or suspending from communion. 1. As to the ground and cause of the Exclusion. 2. As to the Terminus ad quem, or the inquantum, or intended effect of the Exclusion. 1. It is one thing

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to be excluded on a cause that is supposed exclusive of Christianity it self: and another thing to be excluded on a cause that supposeth him uncapable of the Priviledge of all incorporated Churches: and a third thing to be excluded on a cause that makes men uncapable of Member-ship with that one Church only, or some particulars, and not all. 2. So as to the effect, It is one thing to be excluded from the number of Christians as such: Another thing to be excluded from all Incorporated Churches as such: And a third thing to be excluded from one particular Church only, or some more on the like ground that are in the like case. Besides all this, I distinguish between an Exclusion upon the certain Nullitie of the Title; and a suspension while the Title is under tryall, upon a just occasi-

on of questioning it. From hence I hold as followeth.

That there may be just reason to cast a man out of a particular Church, who yet is not denied to joyn with other particular Churches. For example, if a member of this parelcular Church hold me to be no true Minister, and that he may not communicate with me, supposing him to mistake ; or if he hold it his duty to contradict the Doctrine and Practice of Infant-Baptilm, or the like, he may make himself utterly nneapable of communion with this Church, who yet may be canable of communion with other Churches. The like oft falls out where Churches differ about leffer Doctrines, or Ceremonies, or Ordination of Paftors; aman that willin a troubling zeal suppose himself bound to be a continual disquiet to that Church where the occasion is, may be cast out from that. and uncapable of joyning with any of that fame opinion and way, and not with others that are of his own way and Opinion.

2. A man may be east out of a particular incorporated Church as fact, and consequently be at present uncapable of being a member of any such particular Church on Earth, and yet not be cast out of the Universal Visible Church, or number of Christians, much less of the Invisible. As for example: If a man hold and mantain that there are no true Ministers in Office in any particular Church on earth by reason of an interruption in the succession of Ordination; that man is be-

come uncapable of being a member of any such Church: and yet while he holdeth the whole Doctrine of Christianity besides, and openly professeth it, and supposeth that private gisted-men may Teach and Baptize, he may still be a virible Christian, and therefore not firto be cut off from the Universal Church of Christians. So in any the like Case. Quer. Whether this be not the Case of those that place all Church-power in the Major vote of the people, so that the Church must be governed only by such Vote, and the Pastor is but the mouth of the People, to act according to their Vote? Whether men of this judgement, declaring and professing it, be capable of being members of any true incorporated Church on Earth (though they may be members of such Societies as their own, of humane invention, contrary to the Word, and to the ve-

ry Essence of a true Political Church.)

3. I also diffinguish between the excluding of a man from communion as Notrue Christian, and excluding him as a scandalous or infectious Christian. As it was one thing for the Jews to remove the dead, and another to remove a Leper from the camp. And I suppose that I. Ordinarily we are not to exclude any from our communion for a scandalous sin openly repented of. 2. Yet it is possible that it may be of so hainous a nature, that for the Credit of Religion, and the avoiding of all occasion of Reproach by those without, it is not meet to admit fuch an Offender into our communion, till after some convenient time and larger manifeffation of our difowning their crime, and of their extraordinary repentance of it. But this is but temporary. 3. It is possible also that a man may have such an itching zeal to propagate a falle opinion, though confiftent with Christianiey that we may be bound to exclude him our actual communion, to avoid the infection of the Church: As also that his crime may fo induce others to imitation, that though it be confiftent with Christianity, we must exclude him as an infectious Leper, because a little leaven leaveneth the whole lump.

4. I conceive that an open Apostate needs no decisive sentential Excommunication, but only declarative. We cut off no man from Christ, but declare who they be that cut off them-

felves from that Christianity which they seemed to have.

. Yet I conceive that an actual Apostate, that is not totally an Infidel, but renouncerh only some parts of the effentials of Christianity, and is loath to confess himself no Christian, and will intrude into the communion of Christians, whether to avoid shame, or disquiet of conscience, or danger, &c. I say, such a One is the fixtest object for the sentence of highest excommunication, even from the number of Christians, supposing him notorionsly to be such. As if a man should call himself a Christian, and thrust into their communion, and vet maintain. that Christ is but a Prophet, fuch as Mahomet; or as the Arrians, that he is not God, or that there is no Refurrection or Life to come, or that there is no Holy Ghoft; or that Christ is not to be obeyed when the Flesh is against it; and that every man may live the life that belt pleafeth his flesh; or that he himfelf will obey his flesh before Christ, or not let go his fin for the hopes of Glory, at the command of God. Among these I reckon a Notorious ungodly man, who will in words call himfelf a Christian, but by a more certain discovery make known that indeed he is none. Here the Church is not only to declare him none, but to fentence him none : For a meer Declaration suppofeth not a Controversie, but a Sentence or Decision doth: and his vain pretence and unjust intrusion made it a Controversie, as between him and the Church, though to the Church the Case be notorious. This man then is cast out as No-Ch istian ; when I conceive that such a man as David, Solomon, &c. (were they now with us) while they lay in that fin, should be removed from actual communion, as Lepers, or scandalous Christians, or (at most) as such as have given us reason to question their Godliness.

6. There is also a threefold suspension: The first is from some special act or part of communion only, (as the Sacrament of the Lords Supper) during the time of a mans just tryal. A duty not being at all times a duty, it is meet that he forbear while he is under such tryal, who hath given just occasion of suspicion and accusation. I mean here, only the tryal whether they are guilty of the fault that they are accused of or not. This suspension is not penal, but the orderly doing of duties. Another suspension is, when the Crime is confest, or proved,

and the only thing in doubt is. Whether the person be penitent or impenitent ? supposing the Crime an heinous Scandal, the person may be excluded all special communion; with this limitation, Till they manifest Repentance. And this is the most common censure, I think, that the Church hath use for. The third fort of suspension is, that before-mentioned, when though we are satisfied of the persons Repentance, yet the heinousness of the Crime, or the scandalousness and occasion of Reproach to the Enemy, or the Infectiousnels, may necessitate us to delay his Re-admission. In these two later there is somewhat of Excommunication mixt with the suspension: In the former, not so. In these two later, we judge the person to have no Right at that time to enjoy communion, because no aptitude to possess it; but not that he hath loft all Right to future communion. But yet his Right will not be plenary for the future, unless he repent and get an aptitude for communion. Bu if we cast out a man as no true Christian, then we deny him to have any Right for the future ; that is, his chief Title is Null, and he must have a new Title, as the foundation of his Right, before he can have any Right: whereas the scandalous Christian hath his fundamental Title ftill; but only hath a barr put in his way from present Possession.

I have been the larger on this, that you may fully know the meaning of the Argument; and on what ground all Objections

are to be Answered.

And now you see that I speak not of every fort of Excommunication here, but only that which juffly excludeth from all Christian communion, as Christian and not that which excludeth only from any or all particular Churches (Though of this last I suspend my determination); And I speak not of meer suspension at least, of the first or third fort. Indeed my opinion is this: 1. That all so excommunicated can give their children no right to Baptism (nor be six mediums of the conveyance of it) 2. That all justly suspended from communication of Christians, till they manifest Repentance, having given the Church great cause strongly to suspect them of utterly graceless Impenitency, should have their children, who are born while I tal.

they are in that condition, forpended from Baptilm (unless they

have a better Right than from them.)

Lastly note that I mention, not only actual Excommunication by sentence, but Excommunication ipso jure: For if it be Excommunication, all's one; and the later the most unquestionable.

I now prove the Major thus 1 If such Infants cannot receive union and communion with the Universal Church, on the account of their Parents Interest, then neither can they receive Baptism on that account. But the Antecedent is certain; which I prove thus: Such Parents cannot be the means of conveying that to their Children, which they have not themselves. But they have no fuch Union and Communion themselves; Erec.

I know in some cases (as in working Grace on others) a man may be a means of effecting that in another which he hath not himself. But that it is not so here, I think will be granted; for the Perents Right is all the condition (in Question now) of the childs Right: and it is only this kind of Convey-

ance that we mean.

The Confequence needs no proof: To be baptized, is to be put into union and communion with the vilible Church. (This is one infeparable afe of it:) therefore be that cannot be a fit medium to convey one, cannot for the other.

For the Father and Mother to be put out, or judged out, and yet the child taken into the fame body as a branch of them, and on their account, is plainly to Do and Undo, and contra-

dict our selves.

To this it is faid by some, That an Excommunicate man lofeth but his Justine, and not advens; and retaineth still his fundamental Right; and therefore as to this, is still a Churchmember: he is but suspended from present benefit, and not cut off from all Title. To which I answer; I. If this be true of all Excommunicate persons, then is it impossible so much as by a Declarative Excommunication, to cut off any from the Universal Church: If a man maintain that Christ is neither God, nor Redeener, but a Prophet, second to Moles or Mabomet, and yet will call himself a Christian, and usure communion, if we cast him out, he hath still a Fundamental Right. Can any man have a fundamental Right, that denyeth any Fundamental Truth? But if any will fay, That this is not Excommunication, but Declaring or Judging a man to be an Apostate: I reply, Rather than we will differ shout the Name, call it what you please, as long as you know what we mean. He that notoriously sheweth that he hath not Christ, hath no fundamental Right. Whether Matth. 18 and 2 Thas. 3.14. 1 Cor. 5, speak of this or that fort of Excommunication, is little to our Question.

It is further objected, [Eisber the excommunicate persons fin divest the child, or the Churches Consume. But neither, Ergo, coc. Not the former: for no fin but that of Nature descends to Posterity: Man transmits not his personal Vices. Fault or Guilt, no more

than bis Graces. 7

Anfw. As if the Question had been about divesting a child of a Right which he had before, and not rather of the conveying of a Right which he had not. We suppose the child been after the Parents are excommunicate. And had that child a Right before he had a Being? and so before it could be any subject of Right, you talk of uncloathing him that was born naked and never cloathed. We rather suppose that the new-born child must then receive a Right from the excommunicate Parent, or have none; and therefore conclude it hath none, unless on some other Interest then theirs.

It is further objected as to the Cenfure, [I never read that Church-Cenfures were like that plague land on Gehazi, so cleave to

bim and his feed : See Dont. 24 16.

Anim. Church confures deprive not the child of any Right that it had; for we suppose it unborn: but they show the Father to be in an incapacity of conveying it that Right which it never had. If sy therefore to your Argument, The fin of the Parent preventeth the childs Right; and the Church consure declareth and judgeth it so prevented. And on your grounds and arguing, why may not you say that the child of every Turk and Indian on earth bath Right? for their Parents

did no more diveft them of it than thefe; and their fine

But though it be not necessary to be afferted, to the upholding of the present Cause, yet I must tell you that I believe that Parents transmit more of their sin than of their Graces to Posterity; and I am somewhat confident that you say what you can never prove, and deny a Guilt which it better be-

feemed you to acknowledge and lament,

Next to the proof of the Minor of the main Argument, viz. I that notoriously ungodly persons are excommunicated from the society of Christians, as such, ipso Jure; or are to be pronounced no members of the Universal Church, I so be excommunicate ipso Jure, is when the Law is so express, and so sully applyeth it self to the case of the offending person, that there may or must be an execution of it by the people, though there do no sentence of the Judge intervene; when the plainness of the Law, and the notoriousness of the Case may warrant an execution without Judgement. And that it is so here,

I prove thus.

The Case is supposed Notorious, and the Law is plain, and commandethall men to execute it, whether there be any Judgement or not : Therefore fuch are ipfo fure, excommunicate. 1. In a lower fort of Excommunication, the meer Law may require our execution without a fentence : therefore much more in a groffer and plainer case. We must not eat with the scandalous, 1. Cor. 5. 11. We must avoid them that cause Division. Rom. 16. 17. We must note such men as are disobedient and have no company with them, that they may be ashamed : yea, we are flatly commanded in the name of our Lord Jefus Chrift, that we withdraw our felves from every brother that walketh disorderly, 2 Thef. 3. 6,14. All this we must do, though no Ecclefiaftical Judge do sentence them, when the case is notorious. We muft reject a known Heretick after the first and second admonition: we must turn away from wicked Livers, though they have a form of Godlines, a Tim. 4: 5.

2. Concerning those that are not Christians: we are bid

no unclean thing, z Cor. 6. 17,18 For what communion hath Light with darkness, and Christ with Belial, or a Believer with an Infidel ? ver. 14. we have the effates of Infidels, Apoflates and ungodly men described to us, and we must judge them to be as they undoubtedly appear to be, and use them accordingly. John bids a woman, that [If any come to them and bring not this doctrine, receive him not into your house, neither bid bim God (peed : for he that bideth him God fpeed, is partaker of his evil deeds. Here is an Excommunication ipfo fure: for he doth not name the persons, but leave them to discern them, and execute according to evidence. And these seem to be persons much in the case as now we have to do with : fuch as professed themselves Christians in name, and yet denied the fundamentals. and lived wickedly: v.7.8, 9. of Ep.2. 1. Many deceivers are enteredinto the World, Who confess not that fesus Christ is come in the fleft. This is a very Deceiver, and Antichrift; Whofoever transgreffeth and abideth not in the dollrine of Christ bath not God.] whether this was written to a Lady, or a Church, whether of the Gnoflicks or other Sect, it differs not much as to our cafe. Alfo God calls all his people, whom it did concern, to some out of Babylon that they pertake not of her fins, & receive not of her plagues, Rev. 18. 4. But I need not prove, I hope, that we are not of the fame body with known unbelievers; and that unbelieving expreffeth as small, if not a smaller evil than ungodines, and is comprehended in it, I have already manifested: And its known that we are to shun the company of a wicked man, that will take on him the name of a Christian Brother, more then of an unbeliever that pretendeth not to be one of us: For with the later we may eat, 1 Cor. 10.27 though we may not communicate with him in his falle worship (ver. 16, 17, 18, 20, 21.) but withthe former we may not.

And whether the ungodly be any more of our Body, or fit for our communion than Infidels that so profess themselves in words, let Scripture judge. When God separateth his own People from others, it is not only as from unbelevers, but he most frequently giveth the reason from their Pollutions; so that it is from them as from the unclean. Lev. 20 24. I am the Lord your God which have separated you from other People: To shall

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therefore put difference between clean beafts and unclean, ebe, which I have separated from you as unclean: And ye fork be holy unto me: for I the Lord am holy, and have (evered you from other People. that re floudd be mine I So answerable hereunto all Gods People under the Golnel are called Saints as well as Believers ; and Paul tels all the Corinebians, not only that they are changed from Infidelity to Faith, but [fuch were fome of you (that is, wicked Livers); but ye are washed, ye are sanstified, ye are justified, in the name of the Lord felm, and by the Spirit of our God, I Cor. 6 11.] And he is blinde that feeth not how in all the ceremonial Inftientions of Moles, which were Types of Christs cleanling his Church, the Lord doth most eminently declare his Purity, and herred of fin, and the necessity of Holiness and Purity in his People, as well as the necessity of pardon by Christ: Answerable whereunto in the Gofoel Christ is as eminently declared the fan-Stiffer as the Pardoner of men : He faveth bis people from their fins, themselves; and washeth, and santtifieth, and cleanseth his Church, that he may prefent it footlefs to God. Lev. 15.31. & 12. 2.3.5. &c. Neh. 13.3. & 9.2. & 10.28. Ezr. 6.21. Exed. 33.16. Lev. 5.2. & 11. throughout, & 13. & 14. Num. 10. Ifa. 52. 1. the Gofpel-Church is accordingly described : Pat on the beautiful Garments, O ferufalem the boly City : for benceforth then shall no more come into thee the uncircumcifed and nuclean Ezek 22.26. F. Her Priests have violated my Law and profuned my holy things : they have put no difference between the Holy and Profane, weither bave ther formed difference between the unclean and the clean. Ezek.44.23. Jer. 15.19. [If thon Wilt take forth the pretions from the vile, thou halt be as my mouth; let them return to thee, but return mot chon to them. Eph 5.5. 2 Cor. 12.21. Ezek. 26.29.

Tehrik it is clear, that those whom Paul describeth, 2 Tim. 3. are to be avoided by all Christians, as not in the Christian body: and he describeth them by their unholiness, and particular vices; and saith of their Teachers, that they are [Men of corrupt minds, reprobate concerning the faith]; yet have their Disciples a form of Godliness. And doubtless [Reprobates concerning the faith] if so known, are not to be numbred with Christians. Those from whom we are to be separated here and hereafter, are sided of [The Ungodly] Pfal. 1. And as in some places the distin-

Ation is between Believers and Unbelievers, so in others, between the righteons and Wicked or ungodly, 1 Pet. 4.17, 18, where all these are descriptions of the same men, sungodly and sinners, such as are not of the house of God [men that know not God] And it was the world of the Ungodly that God brought the Flood upon; and to be an example to those that after should live ungodly, was Sodom and Gomorrah destroyed. 1 Pet. 2.5, 6. And John tell us, that in this the children of God are known from the children of the

Devil ; be that doth wiekedness is not of God.

Note well the description of these, Jude 4. On one side they pretended to be Christians, for they are faid to be [crept in] among them: Tto turn the Grace of Godinto lasciviousness; they were [fpots in their Feasts , clouds Without mater, carried about of winds, without fruit, twice dead | verf. 12. It is apparent then that they were Baptized ones. Yet the Apostle excludeth them from the very number of Christians calling them [twice dead, plucked up by the roots, men that denyed the only Lord God and our Lord fe-Ins Chrift, ver. 4.12. And the Description of them, is, that they are ungodly Hereticks, that taught and practifed ungodlines : as you may fee, ver. 8,9,10,11,12,13,17,18. walking after their own ungodly lusts, sensual, having not the spirit, of whom Enoch prophefied laying . Behold the Lord cometh with ten thousand of his Saints. to execute fudgement on all and to convince all that are ungodly, of all their ungodly deeds, which they have ungodly committed. I And the wrath of God is revealed from beaven against all ungodiness and unrighteoufness of men who imprison the truth in unrighteousnefs, Rom. 1.18. If Rom. 1 & 2. Speak of Baptized persons turned Hereticks, as some Expositors judge, then they are put in as vile a character, and as diftant from Chriftians, as Heathens are. It is the world as diffinct from the Church that lie in Wickedne for I To. 5.19. Pfal.50. 16. To the wicked faith God What haft then to do to declare my flatutes, or that thou shouldest take my Covenant in thy month, feeing thou hatest Instruction, and castest my word behind thee ? The Sacrifice of the wicked is an Abomination to the Lord. Prov. 21.27. fo then must his false promising in Baptism. So Prov. 15.8 9, 26, whatever they may fay with their mouths for God, and Christ, and the Faith, yet The transgression of the wicked faith within my heart, that there is no fear of God before bis ers, Uu 2 Pfal.

Pf. 26. 1 And David could fee by the life of the fool, that he faith in his hears, There is no God: even when they do evil, and not good, and hate the people of God, and call not upon God, Pla. 14. See Mal. 3.18. Church censures are as Tertul speaks prajudicin suturi indicis and therefore must go on the grounds of Gods judgment; which is [to fever the wicked from the just, Mat. 13.49. and that according to works & not meer words, as was faid before, Eccl. 3.17. Prov. 15.29. We are not to gather those into the Church, whom we know to be far from God, and he putteth away : but fuch are wicked. Plal. 119.119. Thou putteft away all the wicked of the earth like droft, 155.ver. Salvation is far from the wicked ; They are estranged from the womb, Plat 58.3. Acts 3.23 every foul that Wil not hear that prophet shal be destroyed fro among the people. All these passages, with multitudes more, shew that the name of a Christian unworthily usurped maketh not a notorious ungodly man to be in any capacity of a better esteem with God or the Church, or any good men therein, than are openly professed infidels, especially that want the means which they enjoy: For all this pretence of theirs can give us no probability of any more then a superficial Assent, less then that of the Devils, and this is but knowing their Mafters will, which prepareth these Rebils to be beaten with many ftripes. And should that which makes them the greater finners, give them right of admittance into the Church ? It is Agustines Argument. lib de fide & oper.

3. The case is yet more clear that such are excommunicated ispso jure, when we consider that it is far more usual for Gods. Law to serve without a sentence, then mans: most of the matters of our lives are there determined to our hand, and we must obey the Law, whether there be any judgement of man to intervene, or not: God hath not left so much to the judicial Decision of man, as humane Laws do. It is a great doubt whether there be any power, properly Decisive-judicial in the Church-Guides or not? but doubtless, it is more limitedly and impersectly Decisive, than is the power of sudges in the matters of the Commonwealth. So that if all the Rulers in the Church should forbear to Censure Notorious Apostates, Hereticks, Ungodly ones, yea if they all command us to ho'd communion with them, because they call themselves Christians, we are neverticeless.

theless bound to disobey them, and to avoid such as to Religious communion: For elfe we should obey man against God . who hath directed many of these precepts to all Christians, and not only to the Governours of the Church. If the Guides will fuffer the woman Jezabel to teach and feduce, and the Nicolaitans to abide among them, whom for their filthiness God did bate, it is the peop'es duty for all that to avoid them, if they will be Guiltless. Yea Cyprian tels the people that it belongs to them to forfake and to reject an unworthy Minister that is by others fet over them, or doth intrude. I conclude therefore that as all Christians must (beyond dispute) use an open Infidel as such though it belong not to the Church to judge them that are without, because the Law here serves turn without a judgement, the case being past controversie: so also a Notorious ungodly man, though pretending to Christianity, and entertained by the Church, is to be avoided by every good Christian, as being ipfo jure excommunicated by God.

Most of the Objections that I have heard against this, are from men that not understanding this phrase of Excommunication ipsospiere, through their unacquaintedness with Law-terms, have supposed that we meant no more but do jure, or that they merited Excommunication, or it was their due: But ipsojure means exvisionine Legis, sine sententia Indicis: Its common for Legislators in several Cases, either where Judges or other Officers are needless, or cannot be had, or may not be staid for, to enable the subject to do execution, without any more judgement. And so we are bound to avoid such Notorious ungodly ones, as being

as Notorioufly no Christians.

2. But if all this were unproved, yet fill it is sufficient to our purpose in hand, that the Church-Gui des are at present bound to Excommunicate them. And sure they cannot at one and the same time be bound to cast out him, and take in his child upon

his Right into the number of Christians.

Its Objected, The Excommunicate are members we der cure. Anf.
Those that are but pro tempore suspended from some particular acts or parts of communion, are so; and those that are only cast out of an Incorporated hurch, and not the Universal, or from among Christians as Christians. But for the rest that are so cast thus.

out, the case is otherwise. Many different acts of the Church, and cases of the persons, are usually confounded under this one word [Excommunication.]

Object. Austin complains of one that bad Excommunicated one Classicanus, and with him his whole Family; which he distikes, be-

cause the son must not suffer for the fathers fin.

Answ. What is this to our business? We plead not for Excommunicating any child for the Parents sin; but for not Admitting them at first into communion, when the Parents have lost their Right, and the child is born after. 2. What if by the Law of the Land a Traitors Estate be forfeit? if his Heir therefore receive not that which he could not give him because he had lost it, will you say that this is contrary to Gods Ordination, that the Son shall not suffer for the Parents sin? The Son may yet have some priviledges from a Father, which he could not have, were that Father an Insidel or excommunicate person; and therefore all the world have not the same Priviledges as the Church. So much of that Argument.

Arg. 16. Those whom we may justly Baptize (supposing them of age and natural capacity) we may justly admit to the Lords Supper while they are no worse than they were at Baptism. But we may not admit a notorious ungodly person to the Lords Supper: Therefore we may not justly Baptize such: And conse-

quently, not their children upon their account.

The Major is plain: No Church-member ought to be kept from Church-communion in the Lords Supper, but upon fome just Accusation of a crime which he is since guilty of, more than he was at his Admittance. But the Baptized are Church mem-

bers. Ergo, &c.

It is by one objected, that this is the Anabaptists Argument (or one to this purpose) to keep one Infants, because they are not to be admitted to the Lords Supper. Answ. That is for want of natural capacity to use the Ordinance; and not for want of a Right, if they had such capacity. But for men at age, I suppose it past doubt that you may admit them to the Supper on the same qualifications as to state worthines, on which you may admit them to Baptism. Object. The Baptized are Incipientes; the Communicants Proficientes; Therefore there must be more in all Communicants

then is requifite in the Bapized. Anfin. There ought to be more, because they ought to grow in grace. But 1. it is not requisite that they be in any other state then the Baptized: Nor2. Is it absolutely not essay that they have any further degree of grace. For 1, the Lords Supper is the means of increasing grace, and doth not ever suppose it encreased. 2. The Apostles admitted the new baptized into their communion, to breaking of bread and prayer presently, Aa.; and 4. Indeed there is requisite in the Receiving, and before, thoughts suitable to that Ordinance, according to its difference from other Ordinances; and so there is in each Ordinance according to its nature: And in that sense, as to some acts, its as true that there is somewhat more required also in Baptism, then in receiving the Lord Supper. But thats nothing to the case.

The Minor is granted me by slmost all, on supposition that we can have a Classis to exclude the offender: And many grant that every Minister may suspend one from the Lords Supper in this case, by sorbearing his own act. I wonder how so palpable a mistake did come to be so common with wise men; as that a single Pastor (at least when he is the sole Governor of that Church) may not exclude on just occasions? Doubtless they may without a Classis sake in men into the Universal Church (for a Classis was not called for every mans Baptism:) Therefore if one man may be the sole Ruler of a particular Church (of which there's little reason to doubt) why may he not do the Office of a Ruler? But there's much to be said for this on a fitter occasion. See Gilssp. Marons Rod. 1. 3.5.

The last Consequence I take for granted, on what is said before, and the meer nothing that is said against it; viz. that if the Parents be in such a state in which they may not be admitted to baptism, were it then to do, then may not the children be admitted on their right or Interest, because they are to come in as Theirs.

15. pag. 541.

Argu. 17. Those that are Notoriously the children of the Devil, may not be baptized, nor their Infants on their account; But the Notoriously ungodly are Notoriously the children of the Devil: Ergo.

I prove the Mijn: 1. Baptism is ordained to admit all the baptized to be visible children of God: those that are Notoriously the children of the Devil, cannot be admitted to be (at that time) the visible children of God. Therefore they may not be Baptized.

For the proof of the Major, see Gal, 3. 26,27,28 29. For ye are all the children of God by faith in Christ Jesus: For as many of you as have been be prized into Christ, have put on Christ: And if ye be Christ's, then are ye Abrahams seed, and heirs according

to promise. The Minor is plain.

For the Minor of the main Argument, see 1 70hn 3.7,8,9, 10. Let no man deceive you; he that doth righteonsness is Righteous: He that committeeth sin is of the Devil. In this the children of God are manifest, and the children of the Devil. Whosover doth not Righteousness is not of God. _____ This Text proves also the inconsistencie of these two Estates.

Argu. 18. He that will not be Christs fervant, may not be baptized (nor others on his account) But notorious ungodly

ones, while fuch will not be Chrifts fervants. Ergo. &c.

The Major is proved, in that it is part of Christianity in the Essence of it: He is to be believed in, and accepted as Lord and King: All his Subjects are his servants. The Minor is proved from Rom. 6. 16. Know ye not that to whom ye yield your selves servants to obey, his servants ye are to whom ye obey? whether of sin unto death, or of obedience unto righteonsness.

Argu. 19. He that will not hear Christ as the Prophet of the Church, may not be baptized: But notorious ungodly Ones will not hear Christ as the Prophet of the Church: Therefore ought not to be baptized: (nor any on their account.)

The Major is proved 1, In that it is part of Christianity: And to be baptized into his name, is to take him as our Prophet.

2. Such should be cut off, Aits, 3. 23. (Mr. Gilespie and others expound Mossiscutting off, of Excommunication:) therefore not admitted in such a condition.

Argu. 20. If notoriously ungodly baptized Parents are notoriously uncapable of presenting and dedicating their children to Christ, & covenanting with him on their behalf, theu are they

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Notoriously uncapable of Interesting their children in the Covenant or Baptism (Or, Then may we not baptize them on their account) But the Antecedent is true; as I prove thus. I. A man that notoriously refuset to accept of Christ himself, and to take him as he is offered, to covenant truly with him, is Notoriously uncapable of doing the same on the behalf of another: For he that hath no true saith for himself, cannot have it for his child: (though perhaps he may be content that his child let go some sins for Christ, which he cannot spare himself.) but, &c. Ergo.

2. He that is, Notoriously a perfidious Breaker of his own verbal covenant, is while such, uncapable of covenanting with Christ for another. For such a maps word is not to be taken; he hath forfeited his credit, till he repent and return to his sidelity. But such are all the notorious Ungodly. Erec. &c.

The Consequence of the main Argument, is clearly good, because he that brings any child to be baptized, must covenant for it with Christ; for it is a mutual Covenant that must be entered in Baptism. The child cannot consent or covenant by it self, therefore it must do it by others, and that must be those that present it, as having Right on their Account: And he that is not Willing for himself, cannot Consent for another.

Argu. 21. From the second Commandment, with all those other Texts that express Gods differencing the seed of the wicked and godly. If it be Gods will that there shall be visible notes of his displeasure on the children of the Notoriously ungodly, as theirs, in comparison of the children of the godly, then we ought not to baptize them. But the Antecedent is true: Therefore so is the Consequent.

Here note, 1. That we speak not of any children of ungodly men, who at age renounce their Parents waies, and themselves fear God (of whom Ezek, 18. speaks:) but only of them, while Infants, and as theirs. 2. In the Antecedent I mean that God hath so visibly noted out the children of the Notoriously ungodly, as such, to lie under his displeasure, that he would have the Church and all take notice of it, and efteem of

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them accordingly. The reason of the Consequent is, because Baptizing cuts them among those that are visibly under Gods favour, the Church being called the Body of Christ, the House of the Living God, &c. But those that he visibly from under his special favour, should not be put into such a Bo-

dv.

The Antecedent I prove 1, from the fecond Commandment : where note I, that the parties differenced are the Polterity of them that hate God on one fide, and on the other those that love him and keep his Commandments: Not only between Professors of Faith, or of Infidelity, but between godly and ungodly: it being usual in Scripture to call the ungodly Haters of God, and juffly and it is those that love him not, and keep not his Commandments, that are called haters of him. 2. Note, that it is a visible mark of his favour which he there putteth on the feed of the godly, from whence we may well gather their Church-membership, as I have shewed elsewhere. Therefore it is a vitible note of his disfavour which he putteth on the Notorioufly ungodly; from whence we may gather that they are not to be visible Church-members, 3. Note also that this is in the Decalogue, and a flanding determination of God, and not ceremonial or transitorie.

Note also how the Scripture all along concurs. The feed of Cair are called the children of men, though its like they acknowledged God to be their Maker, who might have heard Adam tell them of the creation. And indeed it is ungodliness and wickedness that God drowned the World for. Yet are these children of Cain as an excommun cate brood, whom the childree of God might not joyn with. The Infants of all the wicked of the world are drowned with their Parents in the Flood : The Infants of Sodom and Gomerral are destroyed with their Parents, who are faid by Jude to fuffer the vengeance of eternal fire, as an example (not of original fin) bur to those ther after should live ungodly. The children of the Egyptions are defiroved for their Parents fins, while I/raeleave preferved. The children of Daihan and Abiram, and their confederates were swallowed up with them for their Rebellion; vet did their parents confess the true God, and were circumcifed. Ackans children were all floned to death and burned for his fin, 70%,7.15.26. It was Gods command to Ifrael, that if any City were reduced and drawn away to ferve other gods, that City, infants and all (hould be deftroved . Deut. 12, 12, 13, coc. God commanded I frael to out to death all the Infants of all the Nations that were given them for Inheritance, Deut. 20. 16.17, which was for the Parents abomination. The Amalokite's infants must all be flain: So are all the Males among the little ones of the Midianiters Numb. 21, 17. The children of Daniels Accorders are cafe into the Den of Lions, Dan. 6. 24. And Babylones little ones must be dash't against the frones, Pfat. 137. 9. The wicked are curfed in the fruit of their body, yes, It is curfed, Dent, 28.18. 32.41. Christ would have gathered the children of Perufalem great and small, but did not, because they would not. On that Generation he brought all the righteous blood that was thed from Abel; and takes witness from their own mouths, that They were the children of them that killed the Prophets. Now I think, if the children of the notoriously propodly lie under Gods visible displeasure thus far, they should not by Bastifm (as theirs) be taken into that fociety that are visibly in his favour, and diffinguished from all the world as a Peculiar people, a Holy Priestood, a Royal Nation, the Children of God, the Body and Spoule of Chrift, and the Temple of the Holy Ghoft.

Argu. 22. That Doctrine is not found which confoundethe Catechumeni, as to their description, which the rightfull members of the Church. But such is the Doctrine that we oppole; yea worse. For the Catechumeni might understand and believe the fundamentals (which is all the Title that these men can produce by their profession: But they were not to be admitted into the Church till they had more, even resolutions (expressed) to obey: Nay, many such without the Church had some willingness to learn, and waited long on teaching to that end: But so will not many of these in question. I plead not for any Error of the Antients, in keeping men from Baptism that were sit for it; but only mention such as were but in preparation to

fuch fitness.

Argum. 23. That Doctrine is at least much to be suspected,

which by contradicting the very Natural Principles of Religion, doth tend strongly to disgrace Jesus Christ, and tempt the world to Insidelity. But such is the Doctrine which we

oppose. Ergo.

For the proof of the Minor, Note, 1. That it is a natural certain Verity, that the Righteous Lord loveth Righteousness, and that he is a hater of sin in whomsoever, and delighteth in that Holiness which is his very Image; and that God is no Accepter of persons, but in every Nation, he that feareth him, and work-

eth Righteousness is accepted of him.

2. Note, That the Doctrine which we oppose, holdeth, that Jesus Christ doth set so much by the bare believing that He is the Son of God, yea the verbal profession of it, and so little by Hoilness, that if men will but make that profession, let them live how they will, let them be Adulterers, Murderers of Fathers or Mothers, perjured to God and Man, &c. yet they lofe not their Right to this Priviledge, that even the children of their bodies shall be of the family of Christ upon their Interest or Account: yea though themselves will not so much as soberly promise to amend, yea though they be Persecutors of any that would reform them, or any other way notoriously ungodly. Doth not this strongly tempt men to imagine that Jesus Christ came not to cure fouls, and bring men back to God, and fave them from fin, but to feek himfelf and his own honor, and that he preferred the acknowledgement of his dignity before the Interest of God, and mens souls? Doth it not tempt men to think that Christianity is no better than the other Religions of the world, when it owneth fuch Monflers as the Children of the Church? When we juffly condemn a Senesa, Cicero, Fabritim, Socrates, &c. as miferable for not believing in Chrift. whom they never heard of (most of them;) and priviledge the children of one worfe than Nero, Sardanapalm, Machiavel and that for the fake of fuch a Parent and as a member of him, to be in Covenant with Chriff, and of the beloved Society, and Houshold of Faith: In my opinion this will he a horrid flumbling block to those without, and give them such cause to blaspheme our holy profession, as our Lord never gave them, who came purposely into the world to defroy the works of the Devil,

Let

vil, and to bring back revolted man to the Holy I mare and obedience of his Maker, and who profe fled himfelt but the War to the Father, and therefore established and valued faith in himfelf, but in order to the acknowledgement and love of God, and fo of Godliness and Holines, as its end and a greater good. yea that hath purchased us by his blood to a glory which doth confift in the fruition of God, in the perfection of Holiness and bath fent forth his friritinto the fouls of men to be in office their Sanctifier, and to make fuch wondrous changes on mens hearts, as shameth all the rest of the Religions of the world: yea who hath made his Kingdom to confift in Righteonfness, and Peace, and Joy in the Holy Choft; and the heavenly wildom to be first Pure, then Peaceable, Gentle, easie to be entreated, full of mercy and good fruits, and who hath fanctified to himfelf a peculiar people, zealous of good works, and makes fo firich and holy a Law to guide them as he hath done. In my opinion, fo loofe a doctrine should not be pinned on the sleeve of fo Holy a Saviour.

Argum. 24. That doctrine and practice is not by good Christians to be received, which (besides the forementioned evidence of Scripture) contradicteth the doctrine and practice of all the

Primitive Church. But fuch is this. Ergo.

I admire that grave men among us, and Godly, who will firetch their wits to the uttermost to defend that which is the more common opinion of Divines of best repute among whom they live, before they will differ from them, can yet make for small a matter of differing from the Fathers, and universal confent of the Primitive Churches, (as far as we have any means to disprove it. 'That it was their Judgement and practice to refuse to baptize any Notorious ungodly person, while such appears past all doubt. 1. By their requiring a profession of Repentance. 2. And a profession of Believing in the Father, Sonand Holy Ghoft, and renouncing the world, the flesh and the Devil, and promifing a new life. 3. By their Judging the Baptized to be in a flate of falvation, which was on supposition of their true fanclification. 4. By their too much care in delaying the Catechumeni (in later times) left they should be un-Xx.3

Let me recite the resimonies of one or two of our own, and one of those Antients, each of the highest Authority in the

prefent cafe.

1. Mr. Gilespie, Aarons Rod. 1. 3. ch. 15 pag. 544. saith, [Is were a Profanation of the Sacrament of Baptism, to Baptize a Catechumene, a Jew, er a Pagan, professing a Resolution to turn Christian, he being manifestly under the power of abominable Reigning sins, and being still a prophane and wicked liver, although he were able to give a sound and orthodox Confession of Faith.] From whence he argueth, that therefore the same men are not to be admitted to the Lords Supper.

2: Spanbemin Epift. ad D. Buch pa. 14. gives three reasons to prove that Acheifts, Epicures, Profane mon, qui vitam inter flagitia traducunt, & aperte oftendunt se non habere fidem, quâ creditur, nec spiritum sanctificationis secundum ullum ejus gradum, quamdiu in ista impietate perstant, nec pomitentiam tum

proficentur tum foondent, may not lavefully be ba; tized,

And our Divines commonly say, In Baptism we engage our selves to a holy Life: those therefore which live not holly are covenant. Breakers, and herefore have not Right to the benefits of the covenant. See Piscat. in Mat. 3. Obser. ex v. 6.8.10. & in Mat. 28.v. 19. & Davanane in Col. 2. 12. Peter Mariye in Rom. 6.3. Zanch. in Ephes. 5. loc.de Bapt. cap. 3 Thes. 37. many more I omit.

3. The Doctrine of the Antients I have given a touch of elsewhere, as to these points. All that I shall now say is to desire the learned Reader (that hath not done it) to peruse all over that book of Augustine de side & openious, which is whosly written on this subject. There were then some Christians, whose opinion was, that if a Heathen lived in whoredom, when he turned Christian, he was not to be refused Baptism till he would promise Reformation, and would put away his whore; but because that the Apostles baptized upon believing, and required obedience afterward, and works are to be the consequent fruit of Faith, therefore the Pastor should first baptize them on their profession of Faith, and then help them on to obedience afterward. Yet were these men so far from imagining that it was not Justifying faith that is required to Baptism that upon that supposition,

supposition, they run into another error, which Angustive takes to be their worst and the root of the rest; and that was, That this Belief in Christ was the soundation, (meaning a dogmatical faith) and that an evil life of such baptized believers was but hay and stubble built on the soundation, and such should be saved, though as by sire, Against all this Angustive wrote that Book, and proves that such may neither be saved nor baptized, and that Faith is another thing, and Obedience of another necessity than they imagined. The Reading of this Book I expect will do more in this present Argument, to perswade most diffenters, than the perusing of all my Arguments, because of the Authority of Angustive, and especially of the Church, whose Practice he discovereth.

If it be faid that this concerneth not Infants, I answer, I suppose it will be but few that will not by what is faid, be perfunded, that no man in an estate unfit for Baptism, can convey a right to his Infants to be baptized. Read also Angulin. Epiffers. and Bapifas. where is much worthy observation. And ad Lan-

rent Euchridec.

We come next to answer the chief Arguments of the Differters, which are not already answered in what went before, in way of desence to the several Arguments as we propounded them.

Argum. 1. The children of Notorious ungodly parents had right to circumcifion, before Christs Incarnation: therefore the children of such have right to Baptism since.

This is the great Argument, besides which there is scare any

that bath a flew of difficulty.

Anjw. I. It is certain that the Fabrick of the Jewish Politie, especially the grounds and Reasons of all Gods Institutions of those times, are so imperfectly known by us, that it is utterly unsit to reduce so many clear Gospel Arguments to one dark one from those Laws. For it is a most necessary Rule, that in all our Disquisitions, we must reduce Uncertainties to Certainties, and not Certainties to Uncertainties; our Argument must be a notionshulad missis note. Mr. Blake confessith it very dangerous to argue from meer analogie, and prosesses that he does not so, but from the ground of the Intitution:

And how dark are those grounds in some Cases to us?

2. I yet fee no proof of the Proposition, that then such In-

a right to Circumcifion.

Where first note, that we must first denominate men Godly or Ungodly, as principally in their respect to God himself, so next from their respect to the Rule of Godliness then in force; which being not the same in many things then as now it is, Godliness was not in the exercise, the same materially then in all things as it is now. The sum of it was, to take the Lord that Redeemed them from bondage to be their God, and to give themselves in consent to be his people, and obey his Laws.

Now let us fee where is their proof of the proposition. They fay, all Ifraelites whatfoever were to be Circumcifed, by right; I answer, that's no proof: Let us look to the Inflitution, Gen. 17. 7,8,9,10. and there we shall find, 1. That the Coverant goes before the Seal; and this Covenant is, that God will be a God to them, which they were on their parts to take him to be. 2. This Covenant is with Abraham and his feed after him. 2. Next follows an Injunction that he and his feed do keep Gods Covenant. 4. And then is Circumcifion Instituted (though called the Covenant, yet but) the Token of the Covenant, as it is called ver. 11. By all which it appeareth that the feal Inflituted Supposeth the Covenant Instituted, and the seal applied supposeth the Covenant entered, and then by that it is figned between God and them: As if the Prince confer fuch Lands and honors on a Noble man and his feed in all generations, and require every Heir to come, and upon taking the Oath of Allegiance, to receive the great feal for the confirming of his Title: This supposeth that this Noble man and all his feed. that exped that benefit, do continue their Allegiance; that for all this Grant, If any of them turn Traytor, his Pofterity can receive no right from him, but it is prevented.

Moreover, it is known that every Israelite was oft to renew this Covenant with God: yea all the Body of the People often together did it in Moses daies, and they owned God continually in Sacrifices, and other Holy Worship. Moreover confider, that the People at that time seem to be generally or mostly

fuch as were not of the strain that now we are enquiring about. viz. Notoriously ungodly. To evidence this, Observ. 1. That they had holy, excellent Teachers, Mofes, Aaron, &c. and God among them in figns and wonders. 2. They were generally zealous in their way of Religiousness, which was very coftly and laborious in comparison of what is now commonly done. 3. That they had most strict Laws, prohibiting all uncleanness; yea even Ceremonial, to teach them the evil of the greater Moral uncleannels. 4. They are oft called a Holy and peculiar people : and God frequently chargeth them to hold to it, and remember that he was a Holy and Jealous God. 5. There were more severe penalties then, and less indulgence to Offenders then is under the Gofpel. 6. Even Balanm teftifieth for them, that God faw not iniquity in faceb, nor transgression in Ifrael: that is no fuch Idolatry or ungodliness as was among the Heathen, 7. Note that the visible sins which they are most at that time accused of, and destroyed for, seem to be but either some particular Facts under Temptation, or some fad discoveries of their Mutability and wavering not in the main; Whether they should renounce their God (or at least they did not actually and visibly renounce him) but about his Power in a strait and difficult case, or some the like: From which a man could not conclude them notoriously ungodly, though their fin-was very great, and God that knew their hearts might discern ungodlines in them, and men might suspect them, and fear the worft. 8. Note also, that even for such particular line before they could manifelt fixed impenitency and obltinacy, or a course of ungodlines, God usually let loose against them his Jeslousie, and by some destroying Calamities cut them off. 9. When the Plalm ft doth aggravate their fin Plat 78.and 104. it is particular fins, and unitedfaftnels of heart, but ftill with professions of Repentance and Returning under their frequent afflictions. 10. Yet I must defire that none here mistake me, as if I would free the Ifractites from any charge that God layerh on them by his Prophets : I speak not now of their times of greatest Apostacy and Rebellion : And I know that afterward, when the Princes and Rulers were evil or negligent, then the Church must needs be defiled, and the Laws of God un-Yy executed.

executed. And perhaps I may mil-interpret some texts of Scripture to a more gentle fense then others do, or then is meet: Of this let every man judge as he please ; its no time now to call all fuch texts to account. If any be offended at my charitablethoughts of the body of the Jews (Gods only peculiar people on earth) let them blor out these fore going considerations, or take them as non dicta; for I lay not the fires of my Cause upon them. But the Principal thing which I would have obferved is this. That by Gods Political Law of this Commonwealth, all Notorious ungodly persons were to be put to death : yea, and many far thort of that degree. I know it is a controversie among Divines, what is meant by all those places, that speak of [Cutting off from his people.] Mr. Gile pie with others think it is meant of Excommunication. Others think it is meant of the Magistrates punishing them wirb death, of Gods doing it extraordinarily if the Magistrate should be negligent. The main reason brought against this Exposition, is, that it feems too bloody. But it must be confidered how terrible the law was, and how God designed in it the manifestation of his Jealoufie, Holipessand hatred of fin. If every man that did ought prefumptyoully might be cut off from the Church why not from the Living ? The Apostle in Att 3. 23. reciting that of Moles faith. He abat Will not bear that Prophet Shall be destroyed from the People. However let that phrase mean what it will. we have proof enough belide, that not only all notorious Ungodly ones, but also many Godly ones that fell into gross fin. were all to be put to death. From whence I argue thus :

If it was the Law of God that all such persons should be presently put to death, then was it not the will of God, that their Infants should have Right to Circumcision for their sakes, no nor on any other account: But the Antecedent is true, therefore

the Confequent.

The Reason of the Consequence is this: Either these mens children were born before the parents turned ungody, or after. If before, then were they circumcifed the eighth day, as the children of the Godly. If after, then it was against Gods Law, that they should be born, much less circumcised. For if Gods Law had been suffilled, the parents had been put to death, (we speak

of both parents) and then how could they have had a child?
All the doubt then lying in the Antecedent, I shall from Scripture put it is past doubt. Let us look over all the Commandments, and see whether Death were not to be insicted for the gross breach of them, except the last, which is secret in the heart.

For the first Commandment, see Deue. 13. If a Prophet wrought wonders to ensice to worship strange Gods, or if the near oft kinsman secretly enticed them to it [so thrust them out of the way which the Lord commanded them to walk in, ver. 5.] he must be put to death. If a City be withdrawn by such, they are all to be put to death; Children, Cattle, and Goods were to be destroyed and consumed.

Deut. 20. 18. They were not to fave alive any person, no not Infants, of the Cities that God delivered them to dwell in, Left they teach them to do according to their abominations.

Exod. 22. 20. He that facrificeth to any God, fave the Lord on-

Ir. Phall useerly be destroyed.

The breach of the fecond Commandment is punished with Death, Exod. 32. 26.27,28. The Priests of Baal are slain, 1 Kin. 18.40. 2 Kin. 10. 21.22, to 29. & 23.5,19,20. Yea, in one word, he that would not be Godly positively, was put to death, 2 Chron. 15. 12,13. It is spoken in their commendations, that they entered into a Covenant, to seek the Lord God of their Fathers with all their hears, and with all their soul; that who seever would not seek the Lord God of Israel, should be put to death, whether small or great, whether man or woman.

Lev. 24.15,16. Whofoever blafphemeth the name of the Lord,

Was to be put to death : So ver. 23.

Every one that did any work on the sabbath, or defiled it, was to be put to death, Exod. 31.14,15. & 35. 2.

He that smitteth or curfeth his Father or Mother, must be put

to de ub, Exod, 21. 15.

Murderers, Man-stealers, Incestuous, Sodomites, Adulteres, Wizards were to be put to death, Exod. 21. Lev. 20. yea, and those that turn after Wizards. Any Prophet that shall presume to speak a word in Gods name, which he hath not commanded him to speak, or that speaketh in the name of other Gods.

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must die, Deut. 13.20. In some cases Fornicators must die, Deur. 22. Every man that forsook God and broke his Covenant was to be stoned to death. Deut. 17.2,3,4,5,6.

Many the like passages might be cited; but I will conclude

with two or three of chief note for this purpole.

Deut. 21.18, 19, 20, 21. If a man have a stubborn and rebellious son, which will not obey the voyce of his father, or the voyce of his mother, and that when they have chastened him will not hearken unto them, then shall his father and his mother lay hold on him, and bring him out unto the Elders of his City, and to the Gate of his place: and they shall say unto the Elders of his City. This our son is stubborn and rebellions, he will not obey our voyce, he is a Glutton and a Drunkard: And all the men of his City shall stone him with stones that he die: So shall you put away evil from among you, and all Israel shall bear and fear.

Here I suppose it will be granted, that it is the Parents duty to restrain their children from all ungodliness; and that Gluttony and Drunkenness are but instanced in, as part, in stead of all the rest. And if all children must be put to death that will not be ruled for good by their Parents, then when they are dead they will beget no children who may claim Right to Circumcission for

their fakes.

But if any say, that this extendeth not to those that are from under their Parents tutorage or Government, I answer, First, Sure the same sin deserveth the same punishment afterward from the Magistrate, if they are obstinate against his pious precepts. Secondly, but to put the case out of doubt, see Dent. 17.12. And the man that will do presumptionsly, and will not hearken unto the Priest, that standeth to minister there before the Lord thy God, or unto the Judge, even that man shall die, and thou shalt put away the evil from Israel, and all the people shall bear and fear, and do no more presumptionsly. To these Dent. 29.19, 20. From all which it is evident, that as supenitency or Obstinacy in sin is the great cause of Excommunication now, so was it then to be punished with Death; and consequently that the evident discoveries of a state of Ungodliness and many more) were then punished with Death according to Gods Law.

And then it must needs follow, that no child of a man Notori-

onfly:

oully ungodly, born of his procreation in that condition, had

right to Circumcision : For dead men do not procreate.

And whether [Cutting off from his people] be meant of capital punishment, such places as Exod. 31.14,15. would make one doubt: [Ye shall keep the Sabbath therefore, for st is bely unto you: every one that defileth it, shall surely be put to death: for who-sower doth any work therein, that soul shall be cut off from among ship people.] See also Levit. 20.17,18.

And if it be meant of Excommunication, if the parent be [ent off from his people,] then cannot his fon for any Interest of his, be

annumerated to that people, and entred among them.

The first Observation and this last laid together, clear the whole Cause, viz that the Mag strate was not to force any barely to be Circumcised, but to enter into Gods Covenant, and so to be circumcised: and therefore was he not to force any out of the Covenant to be circumcised: and then, that he was to cut off

the Covenant-breakers, or notoriously ungodly ones.

It. The next Observation that I would give towards the Answering of this Objection, is, that it could not be expected that any Magistrate, Priest, or other in Power, should hinder any Israelite from circumcising his children. For to circumcise them was every mans Duty, and to baptize them is every mans Duty in the world now: that is, to give up himself and his child in sincere Covenant to God, and seal it, as he hath appointed: but not dissemblingly to use the sign, without the Covenanting and Resignation on his part. Now if any Israelite were unfit for this Ordinance, it being the Magistrates duty to put him to death, or cut him off, he could not judge him unfit, and so forbid him the Ordinance, without condemning himself. The first thing, that lay upon him was, to cut him off for the sin which caused his unfitness.

12. Note also that Circumcision much differed from Baptism in this, that it was not the Priests work but Parents to circumcise his children; this being so, no wonder if there were not the scruples about the persons sinces and worthiness, and the childrens right, as now there is in Baptism. For what man is so prone to scruple or question his own Right or his childrens, as another may be? And the same reason that

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should move a Parent to question his Right, would move him also to Repent and Recover his Right. No wonder therefore if the Execution answered not Gods Institution.

To all this it is objected, that we read not that any Infants

were kept back, or that God blamed them for it.

Anjw. 1. I have given sufficient Reasons. 2. God would rather blame them for that sin which caused their unstress, it being not the Circumcising then, in the Baptism now, that he is against directly, but the ungodliness; and therefore would not have the ordinances forborn, but on supposition that the sin will not be forborn: tha's the disease that he would have them heal both then and now.

Obj. Joshua is commanded by God to Circumcise them, and accordingly he doth Circumcise all the people: yet no doubt many of them were Notoriously ungodly. Josh. 5. Answer 1. Joshuah did but command it to be done. 2. I have given the reason why all should be Circumcised. 3. It is unproved that any one of them were know to Joshuah to be ungodly. To clear this further, I will add two more observations.

13. Note that all those that were charged with Murmuring, Unbelief, &c. in the wilderness, were all destroyed there, and also that for 40 years their Children had been uncircumcised. Only Caleb and Fosma were lest. So that those of 40 or 30 or 20 years of age must be Circumcised on the account of their own Covenanting, and not plead the right of their Parents.

14. Note also, that the very examples of Gods Indgements do intimate that Notorious Ungodliness was not so common among them as some imagine. Multitudes are thought very Godly now, that murmur in lesser straits than they were then in, and that are palpably guilty of much unbelief, or less temptations. All Israel was put to the worse for the sake of one Achan, that plundred no man unjustly, but only thought to rescue some desireable treasures from the slames: I wish that no soldiers would now do worse that are reputed extraordinarily Godly, and are never blemished by such actions in their own eyes or any others. I will not stand to add more, because I have been so long.

If any man Judge that all this is no sufficient answer to their. Argument from Circumcission, I surther add. 2. Though this be my own thoughts, yet it is not a few of those Divines that are Godly and Learned, that give one of these two follow-

ing answers.

1. That External and Ceremonial Purity was then most openly looked at, which was but a Type of the spiritual purity under the Gospel: and therefore no wonder if God that then permitted Palygamis without reproof, permitted the circumcission of all Jews, yea encouraged it, seeing that the Body of that People were Gods visible Heritage, as a Type of the Catholick visible Church now. The Magistrates therefore might compell them as Jews to be Circumcised, but so may not ours

compell us as Englishmen.

2. That Circumcifion was not only appointed to be the feal of the Covenant of grace, but also a peculiar Covenant annexed to Abraham and his seed: and that not all, but those only that were to possess the land of Canaam: And therefore as it was not all the people that God had on earth that were promised to possess that came over to inhabite among them; so neither was Circumcision commanded to all, nor was necessary to them; but to a Jew it was necessary as a Jew, how ungodly soever.

Though this be none of my answer, yet among many Improbable opinions, I see not but the Thesis which I deny, is much more improbable than this is: and therefore if I needs must

hold one, I fee not but that I should rather hold this.

Nor will this weaken our Argument for Infant-Baptifm, fetche from the Infant Church-membership of the Jews (which is the great objection) as long as the whole species of Infants are of diffinct consideration from a Jews Infant, as such; and as long as the grand Covenant of grace, and the peculiar promise to the Jews are so diffinct, yes and Church-membership, and Circumcision so diffinct as they are, Let them leave us to make good our Arguments in this.

Argu. 2. We may landully Baptize the Infants of any Church-

members. Notoriously ungodly persons are Church-members,

therefore we may lawfully Baptize their Infants.

Anf. I deny the Major. Because some Church-members are in such a condition as that the first thing you are bound to do with them, is to cast them out, (or suspend them till then) When you are bound presently to cast him out, you are not at the same time to give him the Sacrament of the Lords Supper, nor his insants on his account the Sacrament of Baptism.

Indeed if they had Right to Church-membership, their In-

fants might have fo too.

2 I deny the Minor. Other ungodly persons are visible members: but notorious ungodly ones are not. They are plained excommunicate, not meerly as meriting it, but on the Notoriousness of their incapacity, and the pleasure of the Legislator, as is afore declared.

Obj. The Notorious ungodly were Church-members among

the lews, therefore they may be f now.

Answ. 1. Prove the Antecedent. 2. The question is not what men mis-judged them, but how God esteemed or pronounced them. 3. God would not have them to be Churchmembers, while such, whom he commanded the Magistrate to

put to death. But,&c. Ergo.

Obj They were not to be excommunicate or put away from the Passover. An/w. I. He that is floned to death is excommunicate and put away from the Passover. He that is cut off from the living, is put out of the Church on earth. 2. I will not waste time to prove Jewish excommunication, till I know of some tolerable answer given to that which Mr, Gilespie (beside many others) hath written so largely already.

Argum. 3. Infants in Covenant have right to Baptism The Infants of Notorious Ungodly Parents are in Covenant.

Ergo.

Anf. I have in my account to Mr. Blake, told you fo fully, how far they are in Covenant, and how far not, that I must refer you thither. and not here recite it. I deny that God is actually engaged to them in the covenant of Grace, which Baptism sealeth; but conditionally only, and so he is to Insidels that persecute

it. Though they may be engaged more to God by their own Verbal covenant to him a but that altereth not the case.

Argu. 4. Dogmatical faith giveth Right to Baptism, Notoous ungodly Parents have a Dogmatical faith. Ergo. &c.

Answ. I have faid fo much to Mr. Blake on this, that I need

not now to add any more.

Obje. Simon Magus had a faith which gave him right to baptism. But Simon Magus was then a Notorious ungodly man; therefore a Notorious ungodly man may have a faith that may entitle him and his to baptism. Ans. See what is said to this in the place before cited. Further 1. I yield that Simon had a faith of superficial Affent, such as the Devils have in a greater measure: and that he professed more than he had; and that hereupon the Apostle was warranted to baptize him. 2. But I deny the Minor that he was then notoriously ungodly. Consider well of Psalm. 50. 16.

Argn. 5. Jofiab was lawfully Circumcifed upon the Right of Manaffeb and Ammor: but Manaffeb and Ammon were

Notorioully ungodly: Ergo.

An (Either Tofiah was born before his Father Ammon proved Notorioully ungodly, or after. If before, then he received not his right from a Notorioully ungodly Parent. If after, 1. Then was it contrary to Gods Laws, and so could be no true Right. For by Gods Laws Manafieb and Ammon should have been put to death. And if it be said that these Laws were not to be executed on the Soveraign; I answer, the want of a power of execution doth not hinder, but that they notoriously loft their Right, though they kept possession, and therefore could convey no Right. It follows therefore that either Topiah was cirrumcifed without Right (if it be first proved that his father was such at the time of his birth) :or elfe that he had his right some other way, intimated in the General answer to the Jews case. And to them that think the former a hard faying, I shall anon shew that the rule holds good in this cafe that Quod fiers non debet, fallum valet.

Arga. 6. Deut. 24 16. The Children shall not be put to death for the Fathers sin; and we read not that Ecclesiastical censure should be more severe. The child of a Thief is not Z. z. committed

committed with him to perion; and I fee no reason that he is committed with him to Sathan; therefore there is right to

Baptilm in the child of an excommunicate person.

Anjon. The question is not of excommunicating a child, or committing him to Saran, but of addmixting him into the Church at first: The Parent cannot convey to the child the Right which he hath lost; we speak only of the Children born after the Parents are excommunicated vel sententia vel ipfo fure. But of this enough (I think) before: the state of the question is by these Arguers strangely over-lookt.

immediately before, only at the prefent they did profes Repentance: And so do many of these that you call Notoriously un-

godly. Ergo.

As/w. 1. If it be a probably ferious and credible profession (fit for that name) then are they not Notorionsly ungodly.

2. According both to Scripture, and Reason, and common use, a mans first or second profession may be credited. But if he frequently break his word, his credit is lost he is not capable at present of covenanting again, till he have by actual Resormation recovered his credit. I have such Neighbours as this twenty years together have been constant drunkards, and lament it, and promise Resormation when they have done, and yet once a week or sorting trustially are still drunk. To take these mens of breaking words were to delade Scripture and all Discipline, and cross common Reason.

Yet here we must carefully distinguish between Repentance for such gross sins, as continued in, are inconsistent with true Grate; and Repentance for such infirmities as may stand with Grate, not only to live in but not to have, or manifest a particular Repentance of: As those which are not convinced to be sins.

or. We fpeak now of the first.

Argum. 8. By denying them Baptism, we may exasperate the

wicked to engage themselves against Christ, and us.

Answ. The Primitive Chuch under Heathen Princes had much more cause to fear this than we have: and yet it did not change their course. I take not such carnal Reasons to be worthy to have place among the servants of such a Master who

fears.

fears not his enemies, and will make them bend and return to him, but will not himfelf bend and return to them.

The truth is, had we Magistrates that would so severely punish notorious ungodiness, as (I think) they should do according to Gods Laws, that most of this Controversie would be ended and instead of driving men from Gods Ordinances, they should be driven from such ungodiness. But when Magistrates are so tender of hurting mens Bodies, that they let their souls perish, or are so much against formality and outside Reformation, that they had rather men were Heathers, and openly wicked, and sinned with Body and Soul too, than with the Soul alone; this puts us upon a necessity of doing the more in a se-

paration by Church power, than elfe we should do.

Arg. 9. If no Children of notorious ungodly parents have Right to Baptifm, I. then is their Baptifm Null. 2. And then ours is Null which we received, on supposion of the Right of fuch parents, And 3, then must many be baptized again; For if Ministers had no power to do it, it must needs be Null. The determination of this Question about the nullity of Baptism. depends upon the true definition of Baptism: some only put Gods part and the Ministers into the definition and not the receivers aft of profession, covenanting or felf-religning to Christ; taking him to be no Agent in the Essentials of the Ordinance, but a recipient; and that the Acts on his part are only Integrals or Duties necessary to his participation of the benefits of the Covenant. If this definition hold most common with our Divines) then the resolution is most easie. For the Minister performed all that was effentiall to Baptism : And therefore that which is undone, is only the mans duty on his own or childs behalf: that which was well done (as to the ast) is not to be done again, that is, the Ministerial Baptism (though finfully misapplyed;) but that which was undone; that is, 1. the persons duty ; 2. and thereupon Gods Grant (actually) of the benefits. According to this definition of baptilm, if through error a Pagan be baptized in the true form, is is not Null as to that form of the Ordinance, nor to be done again when he is converted; but only his own duty was Null, and to be done again. For example; if one that cannot speak Z z 2 our

our Language should be thought to profess faith in Christ by signs, and be baptized thereupon, and it after appear that it was no such profession, but contrary: so if we should mistake a Pagans chast for a Christians. I pretend not to decide the Question, Whether this be the rightest definition of Baptism, or best Answer to the present Doubt; but if this hold (as it is common) all is clear against the pretended Nullity or re-bap-

tizing.

2. If it hold not, let the Objectors answer themselves, who say that a Dogmatical saith gives right to Baptism: We have abundance of people that have not so much as a Dogmatical saith; that know not who Christis, nor what he hath done; nor are they in most places (since the Directory was in use) called to profess their saith when they offer their children to Baptism; Are the children of these persons to be re-baptized? or themselves, if it were their case? or is the Administration of the Lords Supper to such a Nullity, or only unprofitable? I have had the aged here, that have said, Christ the Son of God was the Sun in the Firmament: yet they have had both Sacraments. Answer this for your selves.

3. But suppose the persons covenanting be effential to Baptism, let us so far advantage the Objectors as to deal with them

on that ground.

Anjw. i. I diffinguish between [the Nullisty of the external part; commonly called, Baptism, containing the Ministerial Administration, and the persons Reception of the Water and Washing, with his prosession, or external covenant to God;] And [the Nullisty of Gods Engagement or Covenant to the sinner actually; and so of the sinners Reception of the Benefits of Baptism] Among which Benefits I distinguish, [the special and spiritual, as pardon, Adoption, &c.] from the more common and external, such as are [the external Priviledges of the Visible Church.] Whereupon I answer first to the Matter in these following Propositions: and then to the Argument, as inform.

Propo. 1. If any effential part of the exterior Ordinance be wanting, then it is Null: As if the party he not (more or lefs) washed. If he be not baptized into the Name of the Fa-

ther, Son, and Holy Ghoft, (at least implicitely, if not by full Verbal expression) If the party use but the bare name of God. while he professeth, or openly discovereth that it is not indeed God the Father, Son or Holy Ghoft that he meaneth. If he openly put in any exception against any effential part of the Christian Faith or Covenant; as to say, I will only be pardoned by Chrift, but not fanctified; then, I conceive, it is no Baptifm. But if there be all the exterior Essentials, there the exterior Baptism is not Null nor to be repeated. 2. The foresaid exterior Baptism is effectual to the engaging or obliging of the person so baptized: And so his own part of the Covenant is not Null. A Dissembling promise bindeth the Promiser in Law: for his dissimulation cannot hinder his own Obligation, though it may anothers. Nemini debetur commodum ex proprio delicto : 2. But if there be not fincerity in the Covenanter, beyond all this his Bartism is not available to the pardon of his fin, or to convey to him a R ght from God in any of the Covenant benefits (directly as given to him) common or special. 4. Nor should the Minister or People believe this man, if by Notorious. Ungodliness he give them reason to take his present Profession to be falle, and himself now to dissemble. 5. But yet seeing a Natural Profession it is, though false; and the falshood is not declared by him at that time in the Ordinance, but disclaimed. but only is declared before he comes thither, therefore it feems to me, that there is the whole external Essence of Baptism, and therefore it is not Null, nor to be Repeated : But if that perfon do afterward come to the fense of his own Dissimulation and of the want of Truth in his Profession and Covenanting, he is to do then that which he did omit before, that is, to Covenant Truly: but not that which he did perform before, that is, to be externally Baptized. Such a person therefore should in the face of the Congregation, when he comes to Repentance, bewail (with the rest of the fins of his life) that falleness in the Baptismal Covenant, and there unfeignedly renew it: To which end, among others, in the antient Churches, it was usual in Confirmation to renew the Covenant more folemnly, where any flaw was found in the Baptism, which yet did not prove a Nullity. 6. And for external Church Priviledges, I conceive, that as God doth not: by:

by Covenant give this person a right to them, so it is the Minifters and Peoples Duty to deny them to the Parent himfelf. while he continueth notoriously ungodly: and the Error of wrong baptizing him, (or continuing him in the Church till now) will nor oblige them to continue communion with him. But yet being admitted by Baptism, he should be solemnly cast out. But if the Guides of the Church be faulty and will not caft him out, then must the prople distinguish between communion with him as a Christian in general, and as a member of that particular Church; as also between communion Moral, and meerly Natural; and fo, First, they must avoid hristian communion with him in ordinary wayes wherein they are free; as all private or voluntary open familiarity: Secondly But if he intrude (by the Paftors approbation) into Publike communion, in Prayer, Prayles, or Sacrament, they ought not to withdraw from the communion of the hurch, because of his presence. First, because they have the Liberty of effeeming him as they please : Secondly, because it is not their fault, but the Paftors. Thirdly, and therefore it is but a Physical and not a Moral communion that they have with him. Fourthly, because they are bound to hold communion with the Church in the use of Ordinances.

And as for the Infant on that account baptized, it is so few acts of communion that an Infant is capable of that the question feems to be of no great moment, how far we should have communion with them. But I conceive, we should take them as baptized persons externally, and so far members of the Church,

though wrongfully admitted.

7. To which purpose, it is not altogether inconsiderable, that the Minister being by Office the Baptizer, and so the Judge of his own Actions, whom he ought to Baptize, and whom not; the action is not Null, though he mistake in his Judgement, and apply the Ordinance to one that he should have refused. For he doth but an act belonging to his Office, though he do it amiss, or on a wrong subject. As if a Judge do pass sentence mistakingly, yet may it be valid, as to some execution; For though he have no power given him directly to pass a wrong Judgement, yet in order to passing a right Judgement, he hath power to follow his own discretion, and to pass such a Judgement

Judgement as shall (at least in tantum) stand, though it prove wrong. + confess the Ministerial Power somewhat different from a strict Decisive Judicial power; but yet there is so much resemblance as may serve to illustrate the matter in hand.

Objett. Then if a Minister Baptize a Heathen, it is not Null,

because he is Judge whom to baptize.

Answ. I. On the grounds we now go on, it it a contradiction to baptize a Heathen, that by a present profession is such. For Baptizing effentially containeth the persons external Covenant, or Profession of Believing in, and Dedication to the Father. Son and Holy Ghost. If there be not by the person and Minifter fach a Dedication, it is not Baptism : for if the bare external Washing were Baptism, then we were every day baptized. Now he that is Baptized into the Name of the Father. Son and Holy Ghoft, doth thereby renounce Heathenism so far : Though whether his Profession shall be credited, dependeth on the probability of its verity or falfity. But on the first mentioned Definition of Baptism, it will be granted you, that Baptizing a Heathen is not a Nullity, as to the outward Baptifm, though it be unprofitable and finful. But to go on former grounds, I further answer, 2. It is one thing for a Judge to mif-judge a Cause that belongeth to his Judgement; and another to mif-judge a cause that is wholly exempted from his Judgement, and belongeth not to him. In the former, his Judgement may fland, in divers cases, because he was made sudge. In the later it is wholly Null, for he is but a Private man, and hath nothing to do in the business : and therefore whether he judge right or wrong, it is Null; As if a Judge go to another Bench, or into another Circuit, which is out of his Committion: So here, where a man layeth claim to Baprifm, and professeth himself a Christian the Minister is to judge whether he do it truly, or fally; and therefore though he mittake, the Baptilm is not Null; For though the man be notor simfly ungodly yet: it is supposed that the Notoriousness is not absolutely unquestionable, and that the person doth not profess it when he comes. to Baptilm, but deny it, by professing Faith and Repentance; and fo though the Church have fufficient ground to discredit that profession, by reaton of his contradicting Life, yet a Controverfie :

troversie it is, while the person claims a Right in Baptism for his child; and being a Controversie, the Pastor is judge. But if he baptize a Heathen that makes No Profession of Christianity, true or false, then he medleth in a matter exempted from his Power, and out of his Commission, and contrary to it, and that which can be no Controversie fit for his determination: and therefore it is Null, and indeed no Baptism.

Objett. If the Paftor be thus Judge, how can you fay as before, That the Notoriously Ungodly are 1916 thre Excommu-

nicated?

Anlw. 1. Ministers are limited in their judgement by the Law of God, winch telleth how far they may or may not Judge, and how far it shall or shall not be effectual. The people are not absolutely tied to follow their judgement when they err. 2. God hath directed his Precepts for the avoiding of notorious ungodly ones to every Christian directly; and not only to the Paftors directly, and to the people only from them; fo that if a Paftor command us to have communion and familiarity with such, we are yet to avoid them (as far as was before expressed) for all that, because Gods command is contrary to the Paftors. And the Law openly declareth that fuch are not true Christians (or Believers;) and therefore a Pastors sentence cannot make them fuch : His erring judgement may do more to bring a man into the Church than to keep him in ; and in keeping him in as to possession, it may do more to the conveyance of those Priviledges which are to come meerly from his own hands and administration than those wherein the people are to be instruments: Because he is more the Determiner of his own Actions, fuch as are baptizing, administring the Lords Supper, &c. than of theirs : For his own Erring Judgement may ligare, etfi non obligare, entangle him in a kind of neceffity of finning, till that Judgement be changed; but it cannot tye them, nor fo necessitate them to fin, though it may bring them under some inconveniences; and for Order and the Peace of the Church, they must quietly, peaceably, and submisfively diffent. By the Law of the Land, the Kings Judges in his Courts and Assizes; were the lawfull Judges of a Traitor that was brought before them; and yet in some notorious Cases I fupfuppose he is condemned ipso sure, and any man that can come at him might lawfully stab him without Judgement, yea is bound to do it: as if they had stood by and seen the Kings Person assaulted, as the Lord Maior of London did by Wat Tyler: Or if it were not indefence, but in avenging of the Treason, if hainous; and in several Cases they might kill them in a forcible apprehension if they resist, as they did by the Powder Traitors here neer us at Holberch House. But what need I mention these things, when it is so commonly known that in several Cases the Law enableth us for to Execute without Judgement, and yet this is no denial of the Authority of a Judge. So much to the matter of this Argument.

And now in Sum to the Argument as in Form, I I deny the first Consequence, if it speak of the Nullity of the External Baptism, and not only of the Effect, and of Gods Engagement

to them.

2. And consequently I deny the two later Consequences.

3. Yea if our Parents Infant Baptism were null, it followeth not that fo is their childrens, which they had on their account. For our Parents might get a Personal Right in Christ and the Covenant after their Baptism, before they presented us in Baptism, though themselves had not been Baptized. 4. And I believe it will be no easie matter to prove that our Parents (any, or many at least) were notorionfly ungodly at our birth.5. Lastly, if all this fatisfie not, but any man will yet needs believe, that it is an unavoidable consequence of our Doctrine, that The Baptism of the Infants of Notoriously Ungodly Parents is null though I am not of h's minde, yet I think it is a less dangerous opinion, and less improbable then theirs whom we now oppose. I know no such great ill effects it would have, if a man that mistakingly did suppose his Baptism Null, to satisfie his Conscience were baptized again, without denying the baptism of Infants, or any unpeaceable-diffurbing of the Church in the management thereof. I confess I never had any Damning or Excommunicating thoughts in my mind against Cyprian, Firmilian, and the rest of the African Bishops and Churches, who rebaptized those that were baptized by Hereticks, and in Council determined it necessary, and were so zealous for it. And, though Aaa while

while I captivated my judgement to a Party and to admired Perfons, I embraced the new Exposition of Alls 19. which Beza chankfully professeth to have received from Markining, who as fome fay was the first Inventer of it; yet I must confess, that both before I knew what other men held , and fince I better know who expound it otherwife, and on what grounds, I can no longer think that is the meaning of the Text, especially when I impartially peruse the words themselves. Calvin did not think that the 5th verfe was Paul's words of John's Hearers, but Luke's words of Pant's Hearers : and had no way to avoid the Exposition which admitted their rebaptizing, but by supposing that Paul did not Baptize them again with Water, but with the Holy Ghoft only (and that of that, the fifth verso is meant.) I never read that John Baptiff did Baptize in the name of the Lord Jefus expresly and denominatively, but only as Paul here speaks, that they should believe on him that should come after, whom Paul here Expositorily denominate th the Lord Jesus. And the words [When they beard this feem to me plainly to refer to Panl's faying, as the thing which they heard. Also the Connexion of the fifth verse to the fixth thews it : For else there is no reason given of Pauls proceeding to that Imposition of Hands, nor any fatisfaction to the doubt at which he fluck, or which he propounded. And I confess, if I must be swayed by men, I had rather think well of the judgment of the Fathers, and Church of all Ages, who, for ought I find, do all (that have wrote of it) with one consent place a greater difference then we do between folm's Baptism and Christs, and did expound this Text fo as to affert that thefe 12 Disciples were baptized again by Paul, or on his Preaching. And for that great and unanswerable Argument wherewith Beza and others do feek to maintain the necessity of their sense, I confessit rather perswades me to the contrary: For whereas they imagine it intolerable for us to conclude or think that Christ was not Baptized with Christian Baptism, which himself did inflitute or command, I must needs fay. I think it much more probable that he was not, feeing the Christ an Baptism is Essentially a Covenanting and Sealing of our Covenant with God the Father, Son, and Holy Ghoft, as our Creator, Redeemer, and Sanctifier, and appointed to be Gods

Gods Seal of his washing away our sims by Christs blood; all which I know Christ was not capable of; And I suppose it more credible that Christ himself should be the Instituter of such an Evangelical Ordinance than John; and that he came to sulfill all Legal Righteousness, rather than that Evangelical Righteousness which consisteth in obeying himself, by doing those things which he hath appointed to redeemed sinners as such for their recovery. But of this let every man judge as he is illuminated. If I err, my danger and deserved reproach, I think, is no greater than the Ancient Fathers and the Church for so many hundred years that were of the same mind: Even they that were nearer to that Age when these matters of Fact were

But for our case, its apparent there's no need of Re-baptizing;

for there is no Nullity.

I have done with the Argument, but yet there is one Question more, that may not be paffed over, though but on the by; and that is, Whether the Baptism of all those persons be not Null, and they to be Re-baptized, who were baptized by fuch as were Notoriousty or Secretly unordained men, and no true Minifters ? To which I only fay in brief, No: 1. If they were not known to be no Ministers, it was no fault of ours ; we waited in Gods appointed way for his Ordinances; and therefore though they were fins to them, they are valid blefsings to us . that were not guilty. 2. If they were Notorioully no Miniflers, though it might be our Parents fin that we were prefented to fuch for Baptism, yet it is not Null: For in these Relations these Instruments are not Essential to the Relation, nor to the Ordinance at all; Though I would be loth, as the Fathers and Papifts did, to allow a Lay person (yea a woman faith Tertullian) to baptize in case of Necessity: yet should I not be very haffy to Re-baptize such supposinig that they had all the substance of the Ordinance, as being baptized into the name of the Father, Son, and Holy Ghoft.

Argu. 10. Whoever ought in Duty to dedicate his Child to God, in the holy Covenant, ought alfo to Baptize him. But all notorious ungodly men ought fo to dedicate their children to

God Ergo, &c.

Anjw. I grant the Conclusion: It is every mans duty on earth that hears the Gospel, to be baptized, and, give up his children (if he have any) to Christin Baptism: that is to believe and consent to the Covenant of Grace, and so to be baptized. But it follows h not that it is their Duty to be Externally Baptized without Faith and such Confent.

2. Note also that this Argument as well proves that all the Children of persecuting Heathens should be baptized, as ungodly pretended Christians: For it is their Duty too:

Objett. But when they present their Children, they do their Duty, though but part of their Duty; and we ought not to

refuse any part of a mans Duty.

Answ. 1. It is not a duty, but a fin to do the External later part without the former Internal part. It is a duty to intend to relieve the poor, and perhaps to express it by promise, but to promise without any intent to perform it, is to lye, and so to sin. The tongue must not go before and without the heart, because the action of both is a duty. It were better say nothing at all. 2. The Sacrament of Baptism is not appointed to be affixed to every kind of duty, but to our dedication to God, and Gods acceptance of us.

Object. If their Profession may engage them, then may we feal

it by baptifm; but it may engage them. Ergo. &c.

Answ. I deny the Consequence. A fasse dissembling may oblige the Promiser: but Baptism was not appointed to seal every notorious salse promise. It is also Gods Seal as well as mans: Circumcission is his sign, and called his Covenant, Gen. 17. And Abraham received it as a seal, Rom. 4. And it signifieth Gods action of washing the soul by the blood of Christ. Therefore where we are sure God disclaimeth it, and withdraweth his Action, there may we not apply the Mutual Seal and Sign.

Object. We see in New England the sad effects of denying baptism to the children of the unregenerate, now they are all

come to be obstinate Infidels.

Anfin. This is more than I have heard any good testimony of,

and therefore am not bound to believe it, Secondly, They in N. England, as we hear do refuse to baptize all that are not children of the members of their own Churches; but so do not we they baptize not the members of the Universal Church, unless they be in a particular Church; but we do otherwise. And its reported that they required positive proof of Conversion, beyond a profession of saith and Repentance; but so do not we. Thirdly, Mens obstinacy in sin, and proceeding worse, will not warrant us to take an unlawful course in pretence to do them good. Fourthly, Do you give us any reason to believe that a notorious ungodly person in your Church is in any better a state than an Insidel? Nay, that they are not in a state much worse? It is they therefore that should chiefly move you to compassion. Can you so lament the essate of the less miserable, and not of the more miserable?

Object. But it is good that at least in words they confess

Chrift.

Answ. Either you speak of a Good of Duty, or a Good of Means: For the first, it is a Duty, and so good to confess Christ with heart and tongue; but if with the tongue alone, it is a sin, and no duty; Indeed the tongue conjunct with the heart doth part of the duty; but separated, it loseth the Goodness. And as a means, First, to their own salvation, it is not good but rather condemneth them. Seconly, As to Gods honor, if he make it a means in pro-

vidence thereto, thats no thanks to them.

And if you did not now speak of the Notoriously Ungodly, but should suppose men to be near to the Kingdom of God, it doth not follow that therefore they must be baptized, because they have some good in them, for some good must go before the nearest aptitude) nor yet that this good is the effect of Baptism in the unlawfully baptized; or if it were occasioned by Baptism it followeth not that therefore unmeet persons should in hope of it be baptized. Use Gods means to his appointed Ends, and do not frame a course of means of your own heads for Gods ends. For it is the means of his appointment and blessing that must succeed.

Though I have done with the Quellion it felf, yet I suppose

it is not the least matter; in reference to our practice, that is yet

behind, though I shall disparch it in brief.

What the better are we to know that we may not baptize the children of the Notoriously ungodly till we know who these are: Let us therefore answer this Question, Whom must we take for

Notoriously ungodly?

As in all that is gone before, I doubt not but I shall be thought too rigid; so in this which followeth I as little question, but I shall be censured as too loose in my Doctrine, and charitable beyond the warrant of reason. But Truth is Truth, which I will search after as well as I can.

And first on the Negative, I lay down these Propositi-

ons.

Proposition. T. In General, We are not Certain of every mans ungodliness, whom we probably, strongly, and groundedly sufpest to be ungodly. We may have more reason of fear than of hope concerning them, and yet not be able to conclude that they are certainly ungodly. Secondly, In General, It is not easie judging of the certainty of mens ungodliness at a distance, nor by some actual gross fins, till we have spoke to them, and admonished them, and discern what degree of obstinacy, and impentency, and wilfulness they are guilty of, or till we understand this certainly by those that have admonished them, and heard their Answers. Thirdly, It is hard judging of the certainty of a mans ungodliness by one, or two, or a few Actions, without knowing. the course and scope of a mans life. Fourthly, I think it is few among a thousand of the common people that we can say are certainly ungodly, though we have reason to think that the most by far are fo. More particularly Fifthly, A man must be guilty of more fin than Noah was, than Peter was in denying and forfwearing hrift, that is notoriously ungodly : Yea than Lot was, who was drunk two nights together, and committed Incest with his own Daughters twice, & that after the miraculous deftruction of Sodom, of his own Wife, & his own miraculous deliverance.

The Opinion of most of our Divines, is, that a man that is Notoriously Ungodly (in the sense in hand) or unsanctified, must be a greater finner than Solomon was, 1 King. 11. He lo-

wed many strange women of the Nations which God forbad the Braelises to joyn with (such as Exa caused them to put away after Marriage:) He kept three hundred Concubines, besides seven hundred Wives: When he was old his Wives turned away his heart after other gods, and his heart was not perfett with the Lord, as Davids was. He went after Ashtoreth the goddess of the Sidonians, and after Milcom the abomination of the Amonites; and he did evil in the sight of the Lord. He built an high place for Chemosh the abomination of Moah in the hill that is before ferusalem, and for Molech the abomination of the children of Ammon. And likewise did he for all his strange Wives, which burnt successe, and facrificed to their gods. And the Lord was a sgry with him, because his heart was turned from the Lord God of Israel, which appeared to him twice, and had commanded him that he sould not go after other gods, but he kept not that which the Lord commanded: he kept not

the Covenant nor Statutes of the Lord.

Perhaps you will Object, If this be not Notorious ungodliness, what is? The sin was more hainous than Drunkenness, Fornication, yes or Murder it felf; to be an Idolater, and to fet it up to defile the Land: and it was a fin lived in who knows how long? besides his fleshly life in having three hundred Concubines and seven hundred wives : If all this may fland with Godliness, then we cannot know any man to be ungodly, & then you will harden all the wicked in their prefumption, Anfin. 1. If I should but look on it as a thing uncertain whether Solomon had true grace at that time, or whether any intercision were made in his Juftification and true Sanctification, I should incur the heavy censure of many Divines. If I question not the certainty of his grace and perfeverance, then I am supposed to make every common scandalous sinner to be fit for the reputation of a Saint, and to contradict the Apostle, who faith, If ye live after the Reft ye Shall die; and neither Whoremonger, nor Idolater Shall inherit the Kingdom of God. What is to be done in this strait ? I will tell you plainly what I think fafest, and let men think what they pleafe. 1. It is not improbable that Solomon committed much of this fin meerly under temptation to please his Wives. 2. And that more of it lay in tolerating their Idolatry, than in his own committing it. 3. And that he did in other things continue his worship of the

Ecclesiastes on his Repentance, though the Historie make no mention of it. 5. Yet because the Holy Ghost doth so expressly charge him with having bis own beart turned after other gods, and going after them, and building high places to them, and his heart turning from the Lord] and because the very setting up of so many Idols for others (his 700 Wives) is it self so hainous. I think it is undeniable that he was an Idolater, and lived in that sin, besides his living with 300 Concubines, and taking so sully the pleasure of his self, as in Ecclesiastes he doth consess. We are certain that all these are hainous sins, and hazardous to a

mans falvation.

7. If the Devil tempt any wicked man upon the confideration of this Example, to presume that he is in a flate of Grace, and to think with himself [why may not I live in whoredom, or drunkenness, or worldliness, and yet be in a justified estate . as well as Sololom; who did worfe, he may do well to bethink himself that I. It is certain that he that liveth after the flesh shall die, and that such gross sinners shall not enter into the Kingdom of God. But we are not certain whether Solomin were justified and in a state of falvation at that time : It is a Control versie among wife godly learned men; and many of the Antient Fathers thought that he was not, 3. And therefore any prudent man will take heed of venturing his falvation upon fuch uncertainty; and will look more at the certainty which is on the other fide, of perishing if he live in such fins. 4. And he may do well to confider, that though Godliness be the fame in all Ages in the main, and equally necessary, yet some fins may be more damning at sometime than other. In those daies of Solomon God had for some just reasons permitted or connived at the multiplicity of Wives, and little is faid against Concubines: he had in his promises to his people made the most full and express mention of temporal bleffings, as Children, long Life, prosperity, &c. and in his threatnings most expresly mentioned temporal evils : Spiritual and Eternal things were mentioned more obscurely and sparingly. This Honor was referved to Christ and the Gospel, to bring Life and Immortalty (more) to light, and to promife Spiritual and Eternal bleffings, and threaten Spiritual and Eternal mifery, more expressly and fully: And consequently some sins of the stell might not then be so certain marks of ungodlines as now; and as it is a greater measure of spiritual refining and purity that is promised and justly expected under the Gospel, so a greater measure must be looked after by every man in himself, and by the Guides of the Church in its members; and we must go directly to Jesus Christ for our Direction in such Cases. So much to prevent the hurt of the wicked by this Example.

Yet I thought it necessary to make mention of it, I because it is objected by the opposers of Discipline, whose Objections must be answered. 2. and because there is something in it (at least ad hominim) that the over-censorious have reason to consider of, as to the point in hand. How far we must take notice of such Examples in Discipline, we shall surther shew anon. The rest of our propositions for the Negative shall be introduced by

way of Answer to some Questions.

Quest. 7. May we not take a man for Notoriously Ungodly, that hath been oft drunk, or oft committed fornication? Any me The Practice is ungodly, and his Case sad; but we cannot certainly say he is graceless on that account alone, unless he live in it impenitently. Los was twice drunk and incestaous: And it is not possible for us to say just how oft a man may commit such a sin, and yet have true grace.

Queft. 8. May we not be certain that he is graceless or un-

godly, that is a frequent Swearer?

Anfa. It is a very dapperous case; but simply considered, no certain evidence of the point in question. For 1. We know many that we see great signs of Grace in, and that are well reputed of as eminent for Godlines, that do frequently commit as great sins as some kind of rash swearing seems to be: For example, it is too rare to meet with a person so conscionable that will not frequently backbite, and with some malice or envie speak evil of those that differ from them in Judgement, or that they take to be against them, or that they are fallen out with: They will ordinarily censure them unjustly, and secretly endeavour to disgrace them, and take away their good name, and love B b b

those that joyn with them in it: So how many Professors will rashly rail and lye in their passions? How sew will take well a Reproof, but rather desend their sin? How many in these times that we doubt not to be godly, have been guilty of disobedience to their Guides, and of Schism, and doing much to the hurt of the Church: A very great sin. 2. Peter, Los, and its like David, did oft commit greater sins.

Queff. 9. But what if they live many years in Sweating, or

the like find is not that a certain fign of Ungodlines?

Answ. It is very finfull and dangerous. But. 1. we know not what information or Conviction they have had of it, which much varies the Case. In some countries, where some oaths are grown customarie, and of no great ill repute, it is possible for a godly man to be long guilty of them, as it is known that ma-

ny well reputed of for Godlinels, are in Scotland.

Reputation doth much with many even that are Godly, to make fin feem great or fmall: with us now a Swearer is reputed fo great a finner that he is reckoned with Adulterers and Drunkards; but Cenforiousness, Backbiting, Church-division, disobeying those that rule over us in the Lord, spiritual Pride, &c. that are greater then some swearing, do not so brand a man, nor make him odious with us. But God indgeth not of fin thus by the cuftom of Countries, but according to the nature of the thing. In England a Sabbath-breaker is, taken for a fin inconfiftent with Grace: In the Low-Countries, Helvetia, France and most other of the Reformed Churches, much of it taken for no an at all, but we are censured for superfittious berein. Every one is not ungodly there that lives and dies in that fin, without particular Repentance. Men that have not heard much of the evil of fome petty oaths, may not underfrand the evil of them; and cuffom may do much. And it is not inconfiderable as to the extenuation of some mens fin , that its not a little doubtfull whether it be indeed swearing, if a man do use those words which are the ordinary matter of an oath, and deth not know it to be an oath, nor intend the form of an oath in it : As if one use the terms of an oath in Latine or another Language which he understandeth not, he is not formally a Swearer: And if men do know it , and yet do not at that time intend

any fach thing as a calling any creature to witness, or appealing to them as sufficient to avenge a lye, but only use a customarie term inobservantly, it is a sin; but whether formally swearing, may be questioned. But if it be the Name of God that they abuse in swearing, or if they indeed put any creature in his stead, appealing to it as the Avenger of a sye or perjurie, that is a hainous sin, and cannot easily be done in ignorance. It is judged by Divines that David lay a twelve moneth in his sin of Adulterie and Murder unrepented of: Certain it is that he was long contriving and executing that horrid murder of Orials, that his own shame might be covered, and he might enjoy his wife. How long Mah or Rolemon sinded we know not: Nor can any man possibly determine just how long a man may live in the practice of such a sin, and yet have true special Grace, and a state of Justification.

20. 10 But what if they are Neglecters of Gods Worthip, as Prayer in their families, or the keeping of the Sabbath, or publike hearing the Worth or godby difcourie; is it possible that in such there should be faving Grace? They that love God will

column for the behind thatest

feek him in his Worthip.

Anfw. It is not enough for the certain knowledge of a mans ungodinels, or gracelefaels, to know that he neglecteth this duty of outward worthip, unless it be known with what mind, and on what reasonshe neglecteth it. For example, Many a man neglecteth Prayer in his Family, as supposing himself unsble to perform it; and that this alone is not a certain fign of gracelefness, appeareth thus. t. God hath not faid that all that neglect it are graceless, or shall perish : As for the Text of Ford Postione rby, whath on the Heathers that know they and , and the Familier chapcult nor one by name | Its pait question that by Families is meant Tribes or Nations, and calling on Gods name, is put for Owning and Worshipping the true God] without any mention of the special fort of prayer in a Pamilie (though believe the duenes of that may be hence gathered.) 2. Many that we have reason to hope are godly, have of fate years given over Familie prayer, as supposing (though very blindly) that it is not a duty required by God. 3. Many godly people do as much neglect Teaching their Families as some of these in que-Bbb 2 Rion

ftion do Praying in their Families, and yes it is more exprelly commanded, Done. 6 & 14,8cc. And for the Observation of the Sabbath, I answered before, that most of the Godly in the Reformed Churches (as far as I can learn by their Writings, or by Report) are against it in strictness: And therfore I suppose that sin is consistent with godliness And for [Godly, Dississofe] I would no godly people were not so neglective of it, that their company becomes too unprofitable thereby. Some are much disabled to good discourse by natural impediments, as Bashfulness, &c. want of words through ill Education, and disuse may himder much. It is only those that privately live and converse with people, that will be able to judge of them certainly on this account, and not all such neither.

And Lastly, For hearing the Word, it will not alone make a certain discovery: For I. we know not what may keep a man away till we speak with him. 2. Its possible for a godly man to be of the opinion of the Separatists, that think it unlawful to hear our Ministers, or in our Assemblies, and having no other to joyn with, may hear none at all; as I have known it the case of some in the Bishops times. So that the Certainty of Un-

godliness is not discernable by this alone.

Queft. 11. But there are some that will scorn and deride or revile the Godly, yea and persecute them, where they have pow-

er : Is not that a certain Note of one Graceles ? and har bone

Answ. It is one thing to scorn or persecute a Godly man, and another to scorn at Godliness: Or, it is one thing to persecute and scorn a man as he is Godly, directly on that account, and another thing to scorn and persecute him for something else; as upon some personal falling out, or for some sin, or false opinion, or the like cause. The stater can be no certain discovery of an Ungodly man.

Queft. 12. But what if they deride and persecute Godliness it

felf, or a man because he is Godly ?

Answ. It is certainly a beinous sin: But we must diftinguish between the deriding of a man for the Essentials of Christianity, or for Godliness, as such; and deriding him for some doctrine or practice of Godliness, which is not essential: also between a known Truth and Duty, and an anknown. It is too possible

fible for a Godly man to perfecute and deride the Godly for fome Truths which he took to be Errors, or some Duties which he mistook to be Sins, or to be no Duties; or for the manner of some Duties which he took to be wrong. Alas I how common is it for the Separatiffs and Anabaptiffs (many of them) to deride our Ministry, Assemblies and Duties : and many among us to deride theirs? And they are the bitterest taunts and perfecutions that come from blinde zeal. These times have by fad experience convinc't us, that men feeming otherwife Godly may both fcorn (in prefs and pulpit) perfecute and kill each other. As one Godly man may perfecute another for some Truths and Duties, which he knows not to be such; so in particular, it is possible that such may imagine that private Meetings tend to fehilm or proud fingularity, and so may deride them: Or he may by strangeness to them entertain some false report of the firicter Professors of Religion, as if they were proud, bumorous, schismaticks, disobedient, and differed only in these things, and not in true piety from others. And I believe I have known fome in former times that were fuch; who had fuch thoughts as these of all the Godly that were not conformable, and of others that used any private Meetings, living where they had little acquaintance with any of them, fave two or three that by fcandals increased their prejudice, and hearing no better language of them, these persons would reproach them as bitterly as most that ever I heard, and yet themselves lived not only uprightly to men, but so piously, that they seemed to hate all profanels, and spent more time in secret prayer and reading, then most I have known. It is not therefore all fcorn or perfecution of Godly persons, Doctrines; or Duties that will prove a man to be Notoriously Graceless or Ungodly.

But again, left any Ungodly person take occasion of presumption from all this, let me add this much more: 1. Though another cannot know such to be certainly ungodly, yet they may know it by themselves; who know their own ends and reasons better then we can do. And (alas!) the soals of such are never the safer, because we are bound to judge charitably of them. This is but to prevent our wronging them, but it will not prevent their damnation, 2. Though we know them not

to be certainly ungodly, yet God doth : and it is he that must judge them. And therefore he will put many a thousand out of beaven, whom we may not out of the Church. When the Tares and Wheat are fo mixed, that we cannot pluck up the Tares without plucking up the Wheat (that is, in doubtfull inevident cases) there we must let both grow till the time of harvest (both in forbearing perfecution by the fword, and Excommunication:) but then God will fever the wicked from the just, and gather out of his Kingdom all things that offend, and them that work iniquity, and cast them out into the lake of fire. 3. And our felves may fee cause enough to bewail the misery of many as too probable, whom yet we cannot certainly conclude to be miferable : yea, we have cause to call them out of our communion: of which more anon. I must therefore intrest two forts of Readers that they do not mif-interpret these foregoing passages. First, The Ungodly are defired to beware that they pervert not this to their own delufion nor to the opening of their mouths against the teachings and censures of the Church. I cannot but fore-fee that fuch will be prone to draw venom out of necessary truths; and to fay, I may be godly and be faved, though I pray not in my family, though I fwear, or be drunk, coc. But fuch must know, I. That I they cannot be faved, if in the bent of their lives they live after the flesh, and if God be not dearer to them than all the world and if their hearts be not more on heaven than on earth, and if the main aim and business of their lives be not for God and the life to come; nor can they be Godly or faved unless they truly hate their fin, and long to be rid of it, and are willing to be at the coft and labour of using Gods means by which they may be rid of it; unless in the bent of their lives they overcome gross fin, and live not in it, and groan under their infirmities, defiring to be rid of them, feeling the need of a Saviour, and flying to his blood for pardon, and to his word and foirit for cure.] All this must be in every one at age, that will be faved. Now though we may be uncertain of a mans ungodlines by one or more fuch fals as Peters or Davids were, when the bent of his life appeareth to be holy; yet if the bent of your lives be carnal, and you have not all this that I have now mentioned, then then you may be fure that you are Graceless, though you never commit any scandalous sin; much more when you live in them.

2. And remember that you may know your own hearts and secret lives, when we cannot. Its no comfort to you therefore that a Minister is not certain of your Gracelesses, if you be indeed Graceless: what if we must hope the best, who know not the worst? also this will be no selict to your souls.

Nor should you be offended, if Ministers in preaching and personal reproof, do speak terror to you for all this: For 1. they preach to you as described in a graceless state and not named. 2. They must tell you what every fin deserves, and whither it leads, and tell you of the sad probabilities of your dam-

nable flate, though they have not a certainty

2. I foresee also that some Godly people will think that these passages, though true, may accidentally harden the wicked in their sin, and therefore that this will do more harm than good. To whom I say, r. That the wicked will draw evil from the most certain truths, and all must not be conceased which they will abuse. 2. Yet I must consess, that my own heart made this Objection; which caused me to think this Paper my self unsit to be published; and so I did this two years lay it by. And had I not understood that from the Coppy which I lent one friend, so many are communicated, and at such a distance into the hands of strangers, and that somewhat descrive, and had I not been acquainted that they will print it, if I will not, it might have yielded still to this Objection for ought I know: for had I been left to my own choice, I should have laid it in the dark.

Now for the Affirmative, I will shew you, whom we may take for Notoriously ungodly: and then I will shew you whom we must judge probably to be godly, and whether we must not exclude some persons, and refuse their infants, who yet are not Notoriously ungodly.

1. A man that (not inconfiderately, or in a Temptation but) deliberately and obtlinately denieth any fundamental Article of the Christian faith, is notonously ungodly: for he cannot have a godly heart, that excludeth the necessary principles of

Godlines

Godlines from his head. I mean those Truths without which there is no salvation; for surely without them there can be no Grace. He that denieth thus the God head, or the Goodness, Wisdom, or Power of God; or the Incarnation, Holiness, Death, Ransom of man thereby, Resurrection, Rule, or Judgement of Jesus Christ, or the everlasting life that he giveth to Believers, or the necessity of our holiness and Obedience to him: He that denieth the Holy Ghost, the Truth of his Miracles by which he sealed Christs Doctrine, or the necessity of his Sanctification: this man is Notoriously ungodly, if he Notoriously deny these; for he professeth ungodlines it self; So doth he that denieth Christ hath any Church on earth, and that denieth to have communion with his Church.

2. That man is notoriously ungodly, that is notoriously utterly ignorant of God and his son Jesus Christ, of the Goodness, Wisdom or Power of God; of the Incarnation, Death and Resurection of Christ, and his Redemption of us hereby; of the necessity of Faith and Holiness, and of the evil of sin, and of the everlasting blessedness that is promised to the Saints. I will now only say, (excluding not the rest) that the Ignorance of any one of these is inconsistent with true Godliness. But I must tell you anon, that there is need of much wariness in judge-

ing of fuch Ignorance.

3. All chose are Notoriously ungodly, that do Notoriously, upon Deliberation, and with Obstinacy, profess that they will not take God for their God and Governour; or that they will not take Christ for their Redeemer and Lord, nor be Ruled by him, nor Trust in him for pardon and salvation; or that they will not believe his word, nor will be sandified by his Spirit.

4. All those are Notorioully ungody, that deliberately, and ordinarily, when they are themselves do Notoriously profess that they set more by the Pleasures, Profits, or Honors of this world, than by the promised Blessedness in the life to come: and that they will not part with these for the hopes of that Blessedness.

5. All those are such also, who, though in the general they will say, that they will be Ruled by God, saved by Christ, San-chified by the Holy Ghost, and guided by Gods Laws, yet when

it come's to particulars, do deliberately in their ordinary frame profess that they will not part with their known fins, at the command of God, but resolve to displease him rather than obey.

6. Such also are all those, that though in general they profess to preser Heaven before Earth, yet when it comes to praclice and trial, do Notoriously, and deliberately in their Habituated frame profess, that they will not let go particular known

fins for the hopes of Heaven.

- 7. Such allo are all they, who living in gross fin, and being convinced of it, will not promife a fincere endeavour to reform : nor will remove from or put away the removeable occasions which draw them to fin : nor will be perswaded to use those known means which God hath commanded for the curing of their fin : as to hear the Word, to change their Company, to confess their sin, and take shame to themselves, and profess Repentance. They that Nororionally thus refuse Reformation, when by Ministers or discreet Christians they are urged to it. or that refuse Gods means which they are convinced he requireth of them, and this obstinately, are notoriously ungodly, though they do not profess it in words: For though it be exceeding hard to determine how great, many, or long, the fins of a true Believer may be, yet we are certain that he cannot manifest such a Love to them, or Habituated unwillingness to be cured of them. For that will not fland with true Repentance.
- 8. All those are Notoriously ungody, that profess or express notoriously a Hatred of those that would draw them from their sins, (not for their harsh or indiscreet management of a reproof, nor upon a meer mistaken conceit that the Reprover oweth him ill will, but) on that very account, because they would draw them from known sin. For this is Notorious impenitency, and shews a Love of sin, and the Reign of it in the Will.
- of All those are Notoriously ungodly, who do by Scorns, Threatnings, Persecutions, or otherwise Notoriously express a Deliberate, Habituated Hatred prevailing in their hearts, against God, Christ, the Spirit, the Scripture, or Godly men be-

cause they are godly, that is, because they do Believe, love God, and live a Holy life, and obey God in those things which they are convinced that he commandeth. For this shews that Ungod-

liness prevaileth in the heart.

10. All those are Notoriously ungodly, that being convinced that its a Duty to pray, to hear the Word; to mind the Life to come, and prefer it before this, and to live a holy Life, do yet so far dislike all this, or any of this, that they profess themselves resolved never to practice it, and that they will venture their souls, come on't what will, rather than they will make so much ado, or live such a life; yea, though they will not profess this, yet if they will not on the contrary be perswaded to profess that they resolve to live such a life, and will not be drawn actually to the practice of it in their endeavours; thereby manifesting that it is not so much for want of Ability, as from a predominant unwillingness to be Holy in Heart and Life: I say, if this be Notorious, then is it Notorious that these people are ungodly: and accordingly to be judged and used by the Church.

Though I understand that many think that it is too rigid to go so far as I have already done in maintaining the Negative of the former Question; yet I think it necessary to go surther, and to determine that [It is our Duty to result to baptize the Chil-

dren of more then the Notorioufly Ungodly.

If you would know who effe it is that we must exclude or refuse, remember that before I told you of Excommunication from 1. A particular Church; for some reason proper thereto, or to some more, but not common to all. 2. From all Incorporated Congregations, as such. 3. From the society of Christians, as such: and that this last is either for a time because of the scandalousness of the sin, and the credit of the Gospel with those without; though we may yet see signs of Repentance in the sinner. 2. Or for the Insectiousness of the sin as a Leprosie: As if a man take himself bound to perswade all men to some greater and dangerous Error, which yet may stand with Grace and Salvation, but makes it very difficult and much hindereth it; and if no means can convince this man of his Error, nor take him off; this is a kind of a Herctick, who must

be excluded from all Christian Communion. but is not certainly and notoriously graceless. 3. There is also exclusion from the society of all Christians, upon an evident Proof that the man is no true Christian; that is, that he is Notoriously an Unbeliever or Ungodly person: This I have spoke to all this while. 4. But then there is also an exclusion upon a violent Presumption, or very strong Probability, though short of a Certainty that such a man is graceless or ungodly.

Hereupon I lay down what I take to be the Truth, in the Pro-

politions following.

Propilision 1. I may not deny the right of the Infant to Baptism meetly because the Parents are excluded from one or more particular Churches: because Baptism doth necessarily and directly enter them among the number of Christians, but not into any one particular Church. And therefore I will not forbid or disswade

the baptizing of fuch.

Proposition 2. Yet do I take it to be no duty of mine to baptize any such more than any other Ministers, further than I have a special Call or Reason: For Example: Here sive some bundreds in this Parish, that upon publike Proposal, Whether they take me for their Pastor, and themselves for members of this Church? do dissounit, or not ownit, when they are told that their owning or declaring it shall be taken as the sign to know it; I take my self no more bound to baptize their children than any strangers else: For I cannot be their Pastor whether they will or not; nor can I take them for any special charge of mine, that will not take themselves to be so, nor take me for their Pastor. Therefore they can no more blame me than any stranger, if I result to baptize their children: Though yet I deny not their right to Baptism.

I am not bound to baptize all the children in the Countrey;

and therefore not theirs.

Proposition 3. It ordinarely falls out that a Minister hath more work to do in his own special charge than five men are able to do: So that he cannot bestow so much time as to Baptize the children of others, and to take an account of them concerning their Faith or Profession (such as is more necessary from strangers, and refusers of Discipline, than others) without neglecting

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fome duty to his own Charge the while: While I am speaking to them, there are twenty poor souls of my own Charge that call for my help. And I am more strictly tied to those of my special

charge than to others.

Proposition 4. Yet in case that, for the avoiding of offence, or for an advantage to win them to a better temper, or the like reafon, I see any special cause for it, I doubt not but I must rather omit a lesser duty to my own Charge, than a greater to others.

Proposition 5. If a man reject Church-communion, or withdraw himself from one Church upon a reason common to all Churches as Incorporated, (as for Example, because he will not be under any Discipline) he gives us reason to question his very Christianity: And therefore we must call him to account on what grounds he doth this: And if the grounds are found such as are consistent with Christianity, we may not deny the right of his Insants to Baptism: though our selves may have no Call

to baptize them.

Proposition 6. If the Parents do either produce no Title to the baptizing of their child, that is, do not seem Christians or Godly; Or if they give us grounds of a violent presumption that their profession is false and counterfeit, in either of these cases, as we are to exclude them from Christian communion, so are we to refuse the baptizing of their children, that is, to suspend both, till such a Title be shewed, or till the grounds of that strong presumption be removed: Although we may not declare such persons to be no members of the universal Church, nor absolutely deny their children to have any Right in the Covenant, or fundamentally and remotely to Baptism; as not being certain, that their Parents are in a Graceless ungodly state.

This last Proposition is it that I am now to give my Reasons of. For indeed it is a matter of such exceeding difficulty, to conclude another man to be certainly graceless, that it is not one of multitudes, nay, it is but sew of the commonly standalous gross sinners that we should be able to prove it by (which I desire the Cesosious well to consider of.) But yet a strong presumption we may have of more that they are graceless, and thereupon

thereupon may suspend them and their Children, as is said be-

Arg. 1. If the Parent have given just cause for us to question his own Christianity, and Right to Christian communion thereupon, then hath he given us sufficient cause to question his childs right to Baptism: (and so to suspend the baptizing it:) But the Antecedent is consessed for our difference Brethren in this case will suspend, yea excommunicate the Parent. Er-

The reason of the Consequence is clear, in that the Right of the Insant to Baptism is meerly on the Parents account, and on supposition of his Right to Membership of the Universal Church. If therefore his Right be justly questioned, and he suspended, then the Insants Right must be questioned, and it suspended on the same ground. For Baptism Sealeth a right of Union, and putteth into actual communion of the Body Catholick.

Argum. 2. We ought not to dispense Gods Seals and Church-Priviledges to any without a produced Title: (Else we must give them to all, that we can.) But for the baptism of such mens children, as are asorementioned, there can be, or is, no Title produced; Ergo.

The Major, is further clear, in that. Non effe to non Apparere, are to us all one: For it must be discernable to us by some evidence, or else it is naturally impossible for us to know it.

For the Minor, its clear that if the Parents Title to membership be questionable the Infants is so too: because the ground is the same, and it is from the Parent that the Infant must derive it:

and no man can give that which he hath not.

Argum 3. In civil Administrations, and according to the Rules of right Reason, a very high probability, commonly called Violenta Prasumptio, sufficient to sentence and execution: especially when it is but in the withdrawing or suspending of a Priviledge. Therefore it must be so here. Because 1. here is no reason to put a difference. 2 Because our distance from other mens hearts, doth in most cases make us uncapable of more. Impenitency and insidelity lie within: and we cannot know them but by their signs and sruits: And 3. It is their sault in

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giving occasion of such presumption, and in being so like the ungodly, if we deny them the Priviledges of the Godly; and not our sault. The Antecedent is clearly known. If a man be known to bear another malice, and be found standing by him with a bloody sword, the person being murdered, the Judge will justly condemn him for the murder; though yet it be not absolutely certain that he did it. If a man be found nudmin letto cum nuda, he shall be judged a Fornicator or Adulterer, though it be uncertain. So in other cases.

Argum. 4. If such violent presumption must not stand for sufficient proof for such suspension of parent and child then all Discipline (and all civil justice, if it be not so there) will be eluded. For then, (as no vice almost, or but sew, will be punished among men, nor sew men have right) so, almost no ungodly or scandalous sinners, or sew that ought, will be excluded or suspended: And the fruit of Discipline, its like, will be judged scarce worth the trouble, so sew causes will be brought, as will bring it

to be strange.

But Discipline muft not be so eluded. Ergo.

Argum. 5. Christ telleth us, that by their Fruits we should know them: therefore by fruits of Godliness or ungodliness we must judge of men as Godly or Ungodly, as to these acts of administration and communion. We must judge that to be a Vine which hath Grapes, and that to be no Thistle that hath Figgs. We judge not usually of the certainty of mens Impenitency, or Insidelity, but of the strong probability. Its possible a mans own words may be false.

Argum. 6. We must admit of a weak prefumption, or probability for admitting men to Priviledges: therefore we may admit of strong prefumption for denying them. If we must take a probability in one, then in the other: only allowing the difference, as aforefaid, that we must have a stronger prefumption for denying, than for granting is necessary. For we must be content with

less evidence for a man, than against a man.

Quest. 1. But what is that we may take for a sufficient reason of a mans claim? And .2 Queste What must we take for a violent presumption, of the unsoundness of his claim?

To the first I say in brief; 1. If a Heathen that yesterday was

guilty of the groffest sin, do come to me this day, and with seeming forrow confess his fault, and with seeming seriousness profess to believe in God the Father, Son and Holy Ghost; that is, to believe all the effectial Articles of Christian Religion, and profess his consent to take God for his only God, and portion; Christ for his only Redeemer, and the Holy Ghost for his San-Aisser, renouncing the World, Flesh, and Devil; I shall take this Verbal profession for a sufficient Reason of his claim, unless any just Bar of exception be put in against him to invalidate it,

2. The same Title I shall take for valid for the Baptism

3. If a man have made the same profession, and after long continuance in the Church doth offer his Child to Christ in Baptism, and offer to renew that profession, and enter his child into the same Covenant, I shall suppose his claim just, till some

fufficient reason be brought to prove it unjust.

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I. I find that the Apostles took such a profession as a sufficient proof of the juftice of the claim, at the Parents own baptifm: Not as being it felf the Condition (called by many, the litle) but as being fuch an evidence of the Title to us, as we are bound 2. In equity and reason if the condition of a mans interest (or his Title, as they call it) do lie in the heart, out of mansreach, we must take his own profession as evidence sufficient, upless he give himself the lye, and give us other reason to discredit him. If a man say he is a Believer, and profess himfelf to be a godly man, that is, a Lover and Honorer of God; I will take him for a Believer, and a godly man, till I can difprove his profession. I am not not bound to believe an evident Lye: but I am bound to believe a man till the falshood of his speeches be evident. Charity believeth all (fuch) things; and thinketh not evil without fufficient evidence. I need not go to a mans life for his evidence of his first Title. And for his Right to after-communion and priviledges; though other mens Testimony of a Godly conversation, be a good confirmation, yet I am not alwaies bound to feek or require that, nor yet to have a personal knowledge of it: But if any from his life will bring a crois

cross evidence to disprove his own verbal profession of faith and

obedience, I will take it into confideration.

And I could wish that all Christians would proceed according to this Rule, and call no man ungodly when they cannot prove him to be such, at least, so far as to a strong presumption : But that they would take all for Godly that fay they are Godly, till they can disprove them. I know they will say, then you will miscall men, and call those Godly that are not, and then you must not difference the Precious from the Vile : this is large charity indeed. To which I answer 1. We call them but what they feem; and 2, what God warranteth us to call them, the Apostles telling such themselves, that they [were all the Sons of God by faith, heirs, faints, justified, &c.] Gal. 3. 1 Cor. 1.1. & 6. 2. We difference as far as we have evidence to lead us: and further we must not. As I said before, we must imitate God in this: where the mixture is fuch that the Tares cannot be pulled up without pulling up the Corn, both must grow together till the Harvelt : we must not think to difference so exactly, and fearch and fift so neer to the brah, as God will then do. If the case be so uncertain and inevident, that we may on such Grounds condemn the Righteons with the wicked, we must let Righteous and wicked gestogether as if all were Righteous, and call the whole field a Corn field, for all the Tares.

Obj. Then must we judge falsly, for we must judge men to be what they are not. Answ. 1. If it were so, it is no sin in you, but in them that profess falsly. When ever you judge the most glorious hypocrite to be Godly, you judge falsly; but not sinfully: for every mistake is not our sin. 2. But I say you are not to judge falsly neither. For you are not to judge that it is certain that these are Godly men, but only that its probable. And note well, that there is a difference to be made within the Church, between the better and worser Members, as well as between the Church and those without. And observe, that there are divers degrees of this probability of mens sincerity: Tome do so fully second their profession by a Godly life, that we have a very strong considence of their sincerity (though not a certainty). Some do give us some good hopes, but not so strong a per-

swafion. Some are so dull and negligent, and faultie in their lives, that we have much fear of their perdition, though we are bound because of their profession, to keep up some hopes of them, as being not without fome probability of their honesty. I doubt the common fort of Christians are but such as these. And therefore we may even in the Church preach for mens Conversion and Regeneration: because though we know not certainly who they be that are unregenerate, yet we know that many fuch there are that profess Religion, and have great cause of fear and jealousie concerning many in particular. So that we must place a great difference between those whom we must permit in the same Church-communion and must administer the same Sacraments to : we rejoyce in our hopes of some : we have much fear of the condemnation of others. Yet if it come not to a frong or violent presumption grounded on sufficient evidence, we may not suspend or cast them out.

In a word, it is a verbal profession seemingly serious, and not again contradicted by a cross profession of word or action, that is the evidence of mens Interest in Chuch Priviledges, particus

larly of the Baptism of their Infants.

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Quest. What take you for a sufficient disproof of a verbal profession? or a ground for such a violent presumption that a man doth lye and differable, and is no Christian?

Answ. I mentioned you ten particulars before, on which we may judge men Notoriously ungodly. Look over those again, and

ye may fee what to take for a violent presumption.

I. A man that denyeth any Effential part of Christian Religion, though we are uncertain whether he do it refolvedly and deliberately, yet if he will not upon sufficient invitation, reverse that denial, and profess Repentance of it. Or if upon a just call a man refuse to profess his Belief of the Christian faith; It is ground of a violent presumption that he is no Christian or godly man.

2. Those that are not only unable to give any account of their knowledge of the Essentials of Religion, but also do by their contrary answers (when we put them but to affirm or deny) shew that they understand them not, and this often, though its possible they may be amazed, or oblivious, yet its a violent

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presumption that they are utterly ignorant of the Essenti-

And here I advise all to be very tender how they exclude people on point of meer ignorance, if they I. are but able in private, to thole that they are familiar with, to give a tolerable account of effentials, 2. Or if they answer truly with a [yea] or a I Nay I when you contrive the matter into your question. 3. And if they be diligent in the use of means, and willing to Learn and live uprightly. And to this purpose consider of these things following. I Fundamentals or effentials are but few. 2. Many poor people are of such natural bashfulness, or hesitancy, that they cannot speak what they know. 3. Specially when Ruffical education increaseth it. 4. And especially when it is in publike, or to a Minister whom they reverence. 5. There are indigested ruder Conceptions, which may be found, and vet not formed ready for expression even in some that can speak well. We see some Ministers in Examinations too deficient: And the best and sometime a light which they cannot utter: and the force of a reason in their minds, which is no whit ready for the tongue. 6. Scripture examples in this point observed would moderate us. What did the Apostles require? 7. He that gives a true Yea or a Nay I shews that he believes the Truth. 8. He that in his life feeks heaven before earth, thews. that he knows it to be better than earth. I speak these things but to moderate some men. I add 9. Ir is commonly as much the Ministers fault, that he hath not a fatisfactory Answer, as the persons. I have noted it, that most Ministers, either fpeak roughly or indifcreetly, discouragingly, provokingly, or of things not effential; and that it is a matter requiring greater wildom than most have, to draw out the minds of the most ignorant fort of our people. 10. And if they know not the effentials, may we not help them to a tolerable knowledge of them at the present, before we part with them? At least, we should trie.

3. While men do wilfully delay upon a sufficient Call to profess their Consent to the matters in the third Article (forementioned) viz. to take God for their God, Christ for their Saviour, the Spirit for their Sanctifier, the Word for their

Rule,

Rule, we must delay our using them as Godly.

4. He that professet to esteem this world more than that to come, add reverseth it not, though we know not certainly whether be spoke it deliberately, mult be presumed ungodly till he reverse it.

5. He that professeth not to leave his known fins, but rather to venture on Gods displeasure, though its possible he may speak it hastily in a temptation, yet is to be presumed ungodly till he

manifest Repentance, that he is now of another mind.

6. So they that profess that they will venture or lose their Interest in Heaven, rather than for sake their fins, till they repent

manifestly of this, are to be prefumed to be ungodly.

7. So they that live confiantly in the committion of gross fins, though they profess Repentance, and promise Reformation, yet have over and over broke their promifes, and fill continue in the fin, such mens words are not any more to be credited (elfe all Discipline may be eluded) till they actually reform : And though we cannot certainly rell just how much gross fin may fland with Grace: yet because we must judge by probable evidence, and the Apostle telleth us that such shall not inherite the Kingdom of God, and that if we live after the Flesh we shall die. we must presume that men are what they appear to be. Had we fuch a man as Solomon in his fin to deal with, we ought to use him as an ungod! man, I think. So those that have lately committed scandalous Notorious sin, and will not on sufficient perswasion manifest any satisfactory repentance for it : we must presume them ungodly till they will manifest repentance : For we know, except they repent they shall perish; and an undiscovered repentance is to us as none. And our Divines at Dort conclude, that though a Godly man lose not his Justification by gross sinning, yet he contracts such an incapacity of coming to heaven in that flate that must be removed by repentance, or else he could not be faved

8. Those that will not hearken to them that would admonish them, but resuse to obey their counsel for the forsaking of known sin, and also despise and abuse them meerly for that: Though its possible this may be as Asia did in a temptation, yet we must presume till be repenteth, that he is ungodly; for we

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know, that he that being oft reproved hardeneth his neck, shall be destroyed without remedy: specially when it is a Minister of acknowledged sobriety and authority that doth reprove; and the Reproof hath nothing in it that should feem in-

jurious ...

9. Those that do deride or slander or persecute the generality of Godly men about them, for their apparent Godly practices, in matters of weight in Religion: though its possible in a Temptation they may do it upon some mis-reports and mis-apprehensions, yet till they manifest repentance, we have sufficient reason to presume that they are ungodly men. So for those that evidently endeavour the disgracing or extirpation of Godliness.

10. Those that either profess to take a godly life as an unnecessary, or that being convinced, or having full evidence which might convince them, do yet resuse to hear the word, to pray at all, to seek heaven in the first place, to hold communion with any Christian Church, or to be guided by the Ministers of Christ according to his Word, while they resule to perform these necessary parts of Christian duty, after due admonition, and give no tolerable reason of their resusal, are groundedly to be presumed to be persons ungodly.

Object. But (I know fome difference Brethren will fay) what a Labyrinth do you bring the Church into on your grounds? while we must judge of mens sincerity, we are lest at uncertainty; and who knows among al these difficulties whom to judge godly, and whom ungodly? Thus Ministers are made Lords of the

Consciences of men, or enabled to tyrannize.

Answ. 1. Where the case is most Notorious, there needeth no Judge. Where the Probabilities are such as require a Determiner, it is the Ministers Office: and a main part of his work, of necessity to the Church, and not to be called or accounted Tyranny. 2. But, it is an easie matter to cavil at large against almost any cause; Destructive arguing is the easiest. But incommodum non solvit Argumentum. The thing I would see is a better way. Do our Brethrens Grounds afford us any better footing? Quest. 1. Will you take any verbal profession as a tile, or not If any whatsoever; then if a man tell you I will come such a day, and

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and in fcorn to Christ profess Christianity, or if he tell you when he hath done, I did but diffemble, for fear or favour, or if he deride while he doth it, or contradict it in other words; you will take it for good. Or if a man come drunk to prefent his child in Baptism (as they have done to me to require it) Or if he fall a swearing and cursing at the Ordinance : Or say, I will never be ruled by Christ or Scripture : If any profession must lerve. then these; But I hope not so. If not any whatever; Then, 1. Tell us how you will diftinguish; will you not reject all that is apparently lying? How will you difference between Truth and a lye ? what cross evidence will you take for currant ? tell us that we may also know. If only words, than what if a man worship actively the Sun or Moon, while verbally he makes the Christian profession? will it not disable and discredit his profession with you? what if he have for twenty wars (O that had none furth neer me) been drunk, once a week or fortnight, and fomerime thrice a week, and still confess it and promise amendment? Is his word to be taken? 2. If you were to baptize an Aged man, that comes new into Christianity, would not you be the judges whether his profession seemed serious or not? and proceed on meer probabilities, as well as we? 3. Do you not in admitting persons to the Lords Supper, make your selves judges whether his profession be serious, yea and take in his conversation for evidence? and are you not put in all this upon the same uncertainties, and to the use of probabilities as we ? 4. So you do I suppole in excommunication for impenitency: Or at least, in case of absolution of the penitent, will not you be judges on probable grounds, whether his Repentance feem ferious? and take a violent prefumption as ground for some determinations? Yet I hope in all this you are no tyrants. There is a necessity of a flanding Ministry to decide fuch matters, and rule the Church : therefore are fuch matters to be decided by them.

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The fourth Disputation.

Whether any besides Regenerate Believers have a Right to the Sacraments given them by God, and may thereupon require them and receive them.



E take it for granted, that the Right of Infants is upon the account of their Parents Faith, and Dedication of themselves and theirs to God; and that they are uncapable themselves of requiring the Sacraments: And therefore we shall make but little mention of them in this Dispute; but manage it with special respect

to the Adult, feeing the Case of Infants will be that way best

We mention [Regenerate Believers] to fignifie those men who perform that Faith which is the condition of the Gospel-Promise; commonly called justifying or saving. Faith.

By Sacraments we mean Baptism, or the Lords Supper.

The principal thing that needeth Explication, is the word [Right.] And it fignifieth divers things according to the feveral Objects and Acts to which it is related. 1. A man may give Right to a Benefit, and another receive it divers waies. Either by a Premiant Law, if he be a Superiour in Rule; or by a Tenfament, Promife, or other Donation or Deed of Gift; or by Sale, Exchange, or other contract by way of commutation.

The last is nothing to our case, as the Right is made over to us; for we could not purchase it, though the Right that Christ hath to convey it, may be sittly said to be due in Commutative Justice, as being purchased by him. The Right which we have to Benefits from God, is alwayes by free Donation (for we are capable of no other;) and by a Donation that partaketh of the nature of a Law: This Deed of Gift is called a Promise, Testament, Covenant, &c. in Scripture (for the single promise of God, is oft called a Covenant) the Nature of this Right to Benefits consistent in the Debitum babendi, the Dueness of them to the person from another.

This Right is said to be Given, because it is it self a Benefit, as being Right to a Benefit; and the Party is said to have

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2. Another kind of Right to Benefit, is that which accidentally and indirectly ariseth from another mans Duty : As e. g. the Physician of an Hospital, commandeth his Apothecary to give so much of fuch a precious Cordial to every one of his Patien:s who fainteth or falls into a Lipothymie, but not to the reft: Some of the Patients that they may partake of the Cordial, pretend to faint or fwoun : The Apothecary doth his best to discern whether they diffemble, and cannot discern it : Hereupon it is his duty to give it these as well as to others, because he that commanded the Administration intended not that he should know the heart, or be infallible, but should proceed according to his best skill and judgement, or else he must do nothing : So that effe & apparere, & non effe & non apparere, is all one to him. The diffembling of the Patient doth accidentally occasion, or cause it to be his duty to give him the Cordial: And when it is become his duty to Give it, the Patient may fo far be faid to have Right to it, as that he may justifie his demand before any Phylitians that are unacquainted with his dissimulation, and the Apothecary had truly a Right or Power to give it, and may justifie it before any. Yet this is but improperly called A Right to the Cordial, and properly it is but to be the Object of the Just Action of the Administer. For though the Apothecary had warrant to administer it upon a claim, though wrong, yet the Patient had no Right to warrant his claim; and there

therefore his claim it felf being unjust for want of Antecedent Right, it could not give him a proper subsequent Right, though in the common judgement of undifferning men, he had

Right.

3. A kind of Right in a Benefit may be conveyed by Actual Physical Application, without moral conveyance of Title: As if I cast a Garment over a mad man that strips himself naked, while it is on him, he may (but improperly) be faid to have Right in it: which is but properly non injute uts; it is no injuflice in him to use it while you permit him. But this is nothing to our present Case. 1. Because it is not an Antecedent Right to the thing but a subsequent Right in the thing when they have it; and is no ground of claim before hand, the partie having no Antecedent Title: But our Case concerneth an Antedent Title; or else the question would be only whether Sacraments be Null to such when they have them. 2. Because this is not proper Right. 3. Because even this non injufte poffidere, never falls out to be the Case of the unsanctified unbelieving Soul; because it is not bare providential disposal that cafleth Sacraments upon him like the rain from Heaven, but it is his own unjust claim and seeking that antecedeth and causeth his poffestion, so that we may dismiss this from our further enquiry. And there is (that I remember) no other way of conveying Right to Benefits which can possibly concern our Cafe, than these above-mentioned: and therefore I may suppose that here is a sufficient Enumeration. If any would make a Contract or mutu il Covenant to be a different way, they are deceived: For as our covenanting Act conferreth not the Benefit, but is only a condition of Gods Collation, (else a man should give it to himself,) so the covenanting act on Gods part is by the fore-described free Donation; and it is only by the standing promise, which is not altered when we consent. though only then it become effectual because that consent is the condition of its efficacy.

So much concerning the Right to Benefits, and the debitum ba-

bendi, or antecedent Title.

The next kind of Right is that which respecteth not Benefits but our own Actont. And this Right or Justness of Acti-

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ont is 1. Of the Allions of an Officer or Administrator, which is Amsoritas agendi, and proceedeth from a Commission, or a command which is equivalent. 2. The Allions of a subject as such in Obeying; which is Officium, or Debitum agendi, commonly called Dasy. This resulteth from the preceptive part of every Law. And so every man hath a Right to do his Duty; which strictly is but to say, It is right that he do it, or it is due from him to God, or he is obliged to it. 3. The third fort of Actions are such as are noither commanded nor forbidden, but either the Law medleth not with them, and so negatively permitteth them, or else it expressly maketh them indifferent, and so positively permitteth them, such we say a man may rightfully do; which is indeed neither necessarily, nor sinsully; but only the things are Licita, such as may be done.

To apply these to our present Case; It is evident that none of these are meant in our present Question. For 1. the Question is not, whether it be lawful to a Minister to give the Sacrament to any that is unregenerate: For, supposing that they require it, this is out of doubt; and we may justly (though with due limitations and conditions) excite them to desire it, while we know them not to be unregenerate, or perswade them to do it with Faith and Repentance. 2. Nor yet is it any of our Question, whether the Action of Receiving be commanded to any that are unregenerate, and so be his Duty?

Though this Question being as necessary to our End, as that propounded, I shall also speak anon to the decision of it. 3. Nor is it any of our question, whether Sacramental Reception be

meerly quid licitum, or an indifferent thing to them: For this is not pretended.

Our Question is then 1. of the Benefit directly, and of the Duty but consequentially. 2 and of the Debitum babendi directly, and but consequently of the Debitum agendi. 3. and of the Title which is the soundation of Right, or of an Antecedent Right to the benefit, even a Right that may warrant before God a claim; and not of a meer subsequent Right in it; much less of a Possession without proper Right, or of a being an Object of the just Action of another. 4 It is of a Right given by God,

and not of any thing which they may call a Right that cometh another way.

Before I come to the Negative of the Queftion, which I shall maintain, I shall lay down what is easily granted the Opponent

in these few Propositions following.

Prop. 1. God hath bestowed Christ with his Benefits, Justification, Adoption, Sanctification, and Right to Sacraments; Conditionally upon all (at least, that hear that word:) Even Infidels, Heathens, Perfecutors of Christianity, that never had a thought of accepting Christ.

Prop. 2. Ministers may and must give the Sacraments to many Professor of saving Faith and Repentance, who have not the Faith or Repentance which they profes, supposing that these

shall require the Sacraments at their hands.

Prop. 3. These Hypocrites may have right to the Sacraments in foro Ecclesia; that is, Ecclesia fudice: which is no more than this, that their presence of a true Right before God, is such as the Church cannot judge to be false, and therefore is bound to administer the Sacraments to them, as to men who seem to have that proper right, as far as they can judge.

Prop. 4. If it shall after be discovered that the party had no proper right, but that the Church was mistaken in their judgement, it will not follow that therefore the external Baptism was or is Null, or to be re-administred, though it reacheth not its

main ends.

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Prop. 5. Infidels, Heathens, Turks, are obliged to feek to be baptized, and to receive the Lords Supper; that is, to become true Believers, and then to feek and receive the Sacraments.

Prop. 6. When the Church administreth Sacraments to Hypocrites, as they do but their duty, so God approveth their action, as knowing they do their duty: And therefore so far as that comes to the improper Right Coram Ecclessa, is also Coram Deo. As in the foresaid Comparison: If the Physician knew his P tient to dissemble, that he might have his Cordial, and the Apothecary did not know it, the Physician will justifie his Apothecary in his Administration. So will God justifie the foresaid Administration of his Sacraments, and

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acknowledge the Hypocrite to be the Object of our just tradi-

For the Negative; Prop. 1. God hath not given by promife, Testament, or any other Deed of Gift, a proper Title to Sacraments to any that have not saving Faith and Repentance (and their seed) which Coram Deo, will warrant them to require and receive them.

Prop. 2. God hath not commanded or allowed any that have not faving faith, to feek or receive the Sacraments, in that condition; but hath made it the order of their Duty, first to Repent and Believe, and then to feek and receive the Sacra-

ments.

These two Propositions I shall now briefly, but sufficiently prove. The first hath in it three parts, I. That God hath not made any Deed of Gift of Sacraments or right to Sacraments to any that are short of saving Faith, (save the seed of the saithful) 2. That therefore such have no title to Sacraments Coram Dea, that can properly be so called. 3. That therefore they cannot lawfully Claim and Receive them (though if they claim them we may lawfully Administer them) To avoid consussion, I shall take these distinctly.

1. That God hath made no Promise or Deed of Gift of Sacraments or Right to them, to any that are short of saving faith,

or on any lower Condition than faving Faith, I prove:

Arg. 1. There is none such to be found in Scripture. Therefore God hath made none such. We have long expected the production of any such Gift or Promise; and yet none is produced: Which is likely would have been if it could have been found. And if it be not in Scripture, it is nowhere.

Arg. 2. If the Promise or grant of Right to Sacraments be made on any Condition besides saving saith, then 1. either on the Condition of the Profession of that Faith; 2 or on the Condition of a real inferiour saith; or 3. on Condition of the Profession of that inseriour saith. But none of these three. Ergo.

The Enumeration will be acknowledged sufficient by them that we have now to deal with. And 1. That the bare profession of saving Faith is never made the condition of any Pro-

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mise or Deed of Gift, by which a Title to Baptism is conveyed, appeareth. 1. In that none such are found in all the Scripture: God slowhere saith, If thou wilt but profess or say that thou believes, thou shalt be baptized, or have Right to Sacra ments (though the Church must administer them on that Profe ssion)

2. Else God should command a man to lye, or justifie him in it, and make a lye the condition of his mercies. Though every duty be not the condition of Justification, yet every such condition is a duty, and every duty is commanded; and God doth not Command any man to lye, or to profess to be what he is not, or do what he doth not, or have what he hath not. Much less will be make this the condition of his promises.

Object. God commandeth both Believing and Profession; therefore Profession is part of their duty; and their fin is not that

they Profess, but that they do not Believe.

Answ. But God so connexeth these duties together, that the later is a sin, and no duty, if it keep not its place, and be performed without the former. If a man tell a lye by speaking any good which he never thought, its true that God would have had him both think it and speak it, and then it would have been no lye; but he would not have him speak it before he think it; for then its a lye: And you cannot say that his sin is only in not thinking it, and not inspeaking it, which was part of his duty: For it was both his sin, Not to think it, and to speak it when he did not think it; and speaking it was not his duty, save upon presupposal that he think it, or it was not in any other order to be performed. The same is here the case between Believing and prosessing to Believe.

3. God maketh nothing the matter of Duty, or the Condition of his Gifts, but what hath some moral worth in it which may shew it fit to be well pleasing to him. But the bare verbal Profession of that which is not in the heart, hath no such Moral worth in it as may make it pleasing in his eyes. Er-

go.

2. And then for an Inferiour Faith, that this is not the condition of Gods Promife, I have fully proved in another Disputation: Moreover, 1. No such promise can be produced out of the Word of God: If it could, its I ke we should he ve had

it ere now. 2. The promifes are expressly made on the condition of saving faith; therefore not of any other. Of this more in the following Arguments. Only here I add, that as to the Administration of Seals, no man can know the sincerity or reality of an inferior kind of Faith any more than of a saving Faith.

3. And then for the third, viz. The Profession of a Dogmatical or other inserior Faith, it can be no condition. 1. Because the saith it self professed is none; therefore the profession of it is none. 2. The profession of a saving faith is none: Much less

of a lower faith.

Observe in all this, that when I mention a Dogmatical Faith, I take it in Mr. Blake's sense, and the sense that its commonly taken in, viz. for an affent that comes short of that which justifieth; and not as some of the Ancients did, who called justifying Faith by the name of Dogmatical Faith, as distinct from Miraculous Faith, because they ordinarily placed Justifying Faith in Asserting, and john Hierofol. Cateches. 5-pag. (mihi) 43. distinguisheth Faith into D gmatical, which is saving, and into that which is of Grace, by which Miracles are wrought. He means by Grace the extraordinary Gift of the Spirit. And so some Protestants too. Legs D. Alard. Vack. Comment. in Symbol. Apost. Proleg. Cap. 5, pag. 20.21.

Argum. 3. It is one and the same Covenant, Testament, or Deed of Gift, by which God bestoweth Christ, and Right to Sacraments, and that on the same conditions. But the Covenant or Testament bestoweth himself only on the condition of saving Faith. Therefore it bestoweth right to Sacraments only on con-

dition of faving Faith.

That there is any Covenant diffind from that one Covenant of Grace, Mr. Blake disowneth as a fancy that never entred into his thoughts: pag. 125. That this one Covenant or Testament giveth Right to Christ and to Sacraments upon the condition of one and the same faith, is evident: 1. Because the word distinguisheth not; therefore in this case we may not distinguish. It offereth Christ and Sacraments to men on these terms, if they will believe; but it doth not give us the least hint that by believing is meant two several forts of faith, whereof one is of necessity to right in Christ, & the other to right to Sacraments. Mr. Blake that

fo abhorreth the imputing of equivocal terms to the Scripture, I hope will not feigh them to speak so equivocally. If the Word had ever said, It is such a kind of faith that is the condition of Right to Christ; and such a different kind of Faith that is the condition of Right to Sacraments; then we might have warrantably so distinguished our selves; but there is no such thing. Yea, the Scripture maketh it plain that it is saving faith which it meaneth, that is pre-requisite to Baptism, as is already manises from Alis 16.30, 31, 32, 33. & 16.14, 15. & 15.7, 8, 9. & 8.37.

2.38, 39, 40, 41,42,44. Mark 16.16,6c. To which add Mat. 28. 19, 20. Ga ye therefore and Disciple me all Nations, Baptizing them in the name &c. Those and only those that are Discipled, must be baptized. But none are Discipled Internally but true Believers, nor visibly but the prosessors of a true (saving) belief (and their seed.) Therefore no others should be baptized.

The Minor (which only requireth proof) is thus proved. None are Disciples but those that take or profess to take Christ for their chief Teacher and Saviour. But all that do so heartily, or profess to do so, have or profess to have faving faith: Therefore none but those that have or profess to have saving faith, are

Disciples.

The Major is undeniable. The Minor is clear. If he that heartily takes Christ for his chief Teacher and Saviour, have not faving Faith, there is no such thing. It is he that will not hear the Prophet that shall be cut off; and he that will hear him that shall live. And he that heartly takes him for his chief Teacher, is willing to hear him and learn of him: And he will give rest to the souls of all that will come to him, and that learn of him, as Matth. 11.28, 20.

Argum.4. God giveth Right to Sacraments to none but those to whom he giveth Right to Remission of fin. But he giveth Right to Remission of fin to none but true Believers: Therefore he giveth (proper) Right to Sacraments to

none other.

The Major Mr. Blake wonders at, that all men should have right to the End or Fruit of the Ordinance, who have right to the Ordinance; when it is the right use and Improvement of Ordinances that must give right to the End. But 1. the form

of a Sacrament is Relative, and the nearest end essential to it; and therefore all ends are not separable, and at a distance. 2. God giveth no man Right to use Sacraments contrary to his Inftitution : But the ends to which the Sacraments are inflituted, is to feal up Remission of fin already given him by the promise : therefore he giveth Right to Sacraments to none but those to whom he giveth Right to Remission of fin. The Major is proved in the former Disputation Object. But our Divines say that Baptism is not only for the Remission of sins past, but of future fins. Anfw. 1. True : but still including fins past. 2. It is the review or confideration of Baptism which they say is for the ftrengthening of our faith concerning the Remission of fin. daily as we commit it. 3. If any of them do make Baptism to be effectual to the Remission of fin hereafter, when present fin is not remitted, they suppose this to be by accident, when contrary to the intent and Inflicution of God, it is misuled at the prefent, but rightly considered of in believing reviews.

He that hath not Right to be baptized for the oblignation of Remission of sin, hath no Right given him by God to Baptism. For God hath appointed no other Baptism. There are indeed certain distant benefits of the Sacraments which are suspended upon a distant improvement of them. But a saving participation in Christ and pardon of sin is a present benefit, which the person must be qualified for the oblignation of before he have

Title by Gods gift to that Sacrament.

Ar. 5. Adbomine. It is but few Protestants that I know of that seem adversaries to our present Assertion; and those few also do grant it: Mr. Blake saith pa. 124 of Sacraments: ["so that I conceit no promise of these ordinances made to such a faith but an assertion and investiture of every such believer in them.] And when I supposed that he had thought there was a distinct promise of Church Priviledges upon condition of a faith not justifying, or saving, he tels us of some body (I know not who) that said I rather feigned this of him, then found it in him, and himself addeth ["And I profess I know no man whole brain ever batched or vented such a crotchet] we are therefore here secure (or should be one would think) from Mr. Blakes opposition. If this much secure us not, see him p. 122. where (having thrown by my distinctions

ctions as confusion, pag. 120. and my positions as not looking toward the business, (i. e. for ought he could fee) and having confuted me by my own words, pag. 121. before he understood them) he brings me in thus flating the Question [" Whether " these men be in Covenant with God, as to Gods actual en-" gagement to them; fo far as that Gods Promife is in force for "conveying actual Right to them as to the promifed Bleffings? "And fo whether it be a mutual Covenant; and both parties be " actually obliged? And thus I say that wicked men are not in " Covenant with God; that is, God is not in Covenant with "them, neither have they any Right to the main Bleffings given "by the Covenant, viz. Christ, Pardon Justification, Adoption, "Glory.] To this I annexed, (which he leaves out) Nor to the "common Bleffings of this Covenant; for they are given by the " fame Covenant, and on the fame conditions as the special Blef-"fings : fo that though they may have Right to them at prefent "on the Ground of Gods present collation, or trulling them with them (as a fervant bath in his Mafters flock,) yet have "they no Right by Covenant - | Mr. Blake replyeth, 1. That he knoweth no man that hath fpoke fo much to prove the affirmative as I. But where? He will tell us Logically thus, [" So 'slong as they break not the Covenant Engagement in which be con-" felleth they have obliged themselves, God stands engaged to them at for the greatest spiritual ble flings. But according to him they break "I not Covenant till they arrive at final impenitency and unbelief. Rep. 1. I faid in another book, that as the new Law of faith is calfed Gods Covenant, so no man but final unbelievers, doth so break that Covenant, as to be the subject of its proper actual commination, i.e. penal cenfure; or that its penalty (hould thereby become his due the penalty being a peremptory remediles exclufton from all hope). And what doth Mr. Bl, but make me fay in an unexplained general, that they break not Covenant till they arrive at fixal ambelief etc. 2.1 faid over and over that they broke their own covenant engagements, though they did not fo far viefare Gods Covenant as to incur the foresaid curse : And what doth Mr. Blake but intimate that I teach [that they break not the Covenant engagement, in which they oblige themselves. 1 Yet he stops when he should have repeated these words in his Minor, Fff perceiving perceiving it a cleanlier way to let the Reader infer them. Ah forry Tempter that could procure such a volume of so worthy a
man, to abound with so many passages of this nature, that are such
strangers and enemies, not only to truth, and common equity,
but even to that Ingenuity that should be manifested to an enemy. But this on the by. His second answer is, ["That therefore be"fore mentioned which be calt the great Question between him and
"me, is no question at all! It were madness to affirm that which with
"these limits he thus denies.] See Reader, though I was so
Mad as to prove the Affirmative of this Question which I deny,
yet Mr. Blake is not. And may I not now venture to conclude that

thus far we are agreed.

Well then, if Mr. Blake never dreamed of a promise of God, made to a dogmatical faith, giving them right to Sacraments, nor thus actually engaging God to them, let us flay a little here to enquire what it is then that in his Judgement gives them Title and Right. pag. 141. he brings me in faying. But if you freak only of Covenant-Right to Baptism coram Deo, by his gift of Covenant, then I make them of the fame extent. And he answereth, I cannot tell what other Covenant-Right to Speak of, &c. So ofttimes he faith that they have a Right or Title from God by his Covenant. What should the sence of this mysterie be? Doth Gods Covenant give it them, and yet is there no Promise of it to fuch as they? Nor is God actually obliged to give them the bleffings of the Covenant? Certainly this cannot be. For 1. God hath no Covenant-act on his own part, but that which we commonly call his Promife or Testament. He faith he that believeth shall be faved &cc. and If thou believe thou falt be faved: If thou receive Christ thou Shalt have power to be the Son of God] And when the Soul confenteth it is a mutual Covenant, without any further deed of Gift from God : fo that it is this same Promise which is conditional, and whose condition is our acceptance of the gift, which gives right to the Benefit when the condition (our acceptance) is performed; that is, when our hearts confent. And fo God hath no Covenant act on his part to convey a Title. but his Promise : therefore if there be no Promise of Title to Sacraments, there is fure no Covenant-gift from God of fuch a Title, when they are the same. Can Mr. Blake shew a Covenant

of God ex parts fai diffined from this Promife? Why then is it not done?

But p.122. Did ever a man fpeak of an absolute tie in a conditional covenant, whether the conditions are performed or milt feems then that it is but a conditional tie that he fpeaks of all this while. But whats that to the conveying of Right ? The efficacy is fufpended while the condition is unperformed; or else it were not a Condition. If God had conditionally by his Covenant given Title to Sacraments, that Covenant could give no Title, till the condition were performed. So that it is not a conditional Pormife or covenant, till performance of the condition that can give right. And yet Mr. Blake oft faith, that God giveth a Covenant-Right to fuch as he feems to maintain himfelf) perform not the condition. 2. But for all this, I ftill fay our very faith or acceptance of Christ in the Covenant of God is our performing the condition. And therefore (which its fad should be an egregious affected piece of nonsence in the eyes of any Divines our very heart covenanting, is our performance of the condition of the covenant of God that is, God offereth to be our God, and Christ our Saviour, if we will accept him by confent. Our hearts confent and fay, Lord I am willing. And this is our heart covenanting; that ties the marriage knot: and this was the condition of Gods Promise, or part in the Covenant. And therefore every true fincere Covenanter or Believer, as he performeth by confenting the condition of his first right and Posses-Tion, so he hath immediately the said Right and Possession: A marriage Covenant is such a performance also, as giveth present Title and Right. We are members of Christ, Pardoned, Adopted, as foon as ever we confent to the terms of the Govenant, that is, do believe. Its a poor put off for Mr. Blake to tell me, that We are ofter faid to be esponsed to Christ, then married to kim]. For what although the solemnization of the Nuptials with all the Church in one body be referved to the last day, doth it follow that each particular foul is not married to Christ before? Doth not Scripture expresly affirm it? Do any Divines deny to question it? What matter is it then which is oftner mentioned. while both are mentioned, and both true?

But yet it cannot be his meaning that a conditional promife

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gives

gives Right to Baptifm : At leaft to men of his inferior faith For he expresty faith, that he [conceits no Promise of these Or dinances made to fuch a faith]. He doth therefore fure conceive (for all the former words) that there is some other way of giving Title by Gods Covenant, or by God another way than by Covenant. And pag. 124. He expresseth it thus. | But an actual investiture of every such Believer in them]. Surely if we can but understand these words, we have his sence. I would not fall a racking this word Investiture, to make it confess its fignification, if I knew where or which way elfe befides in this one poor word. in all his two Volums to find his meaning. But if it must lie in one word, and that not obvious to all understandings, it concerneth us to enquire what that word doth fignifie. The word Investigure applied to meer Phylical Subjects, fignifieth but a meerly Physical alteration, and that can give no Title or Right: and therefore no doubt, that is none of his meaning. When the word is taken in a civil fenfe, it is usually forma concedendi fendi, but sometime applied to other benefits, and it is commonly. diffinguished into that which is Ceremonial, Abufive, or Improper, and that which is Natural and Proper. The former is preparatory to Actual Poffession of the Benefit; and is said by Lawyers to be equal to, or much like to the Judges Decreeing a mans Possetsion, which is not a corporal putting him into possession: and the form usually runs thus, Investig to boc annulo enfo, etc. Here the thing that he is invested by, is the ring. (word, es. but the thing that he is invefted of, is not them, but the Benefit which they fignifie, and that but preparatorily, as to corporal possession of the thing it self: and this is used to be done in the face of Court, or fome eminent witnesses. This is Investiture, abufive fic ditta. 2. The latter (Inveftitura vera & proprie dica) is the very delivery of Possession of the Benefit it felf. which is done (fay the Civilians) many wayes. As 1. When the forefaid Ceremonial Investiture is not at a distance as before, but in ipfo fendo, vel oculis (ubjetto. 2. Si Dominus proprie investiendo meatur verbo tradendi, potest Vasallus proprià autoritate impredi pos-Seffionem vacuam. 3. Si Dominut coram paribus Curia, &c. juberes beneficiariam ingredi possessionem fendi. 4. Si beneficiarius per Dominum infum aut juffa ejus per alium introducatur in poffessionem fondi.] Now

Now which of these is it that Master Blake here meaneth ? 1. The Sacrament of Baptism delivered upon Gods command upon the ground of his preceding Promife, is his true, proper Investiture of the Believer in the pardon of fin, and Membership of Christ and his Church. These therefore being award ip fam poffeffionem, delivered up by this facred fign, it follows that it is only those that have antecedent Title to these Benefits (Chrift and Pardon) that can receive the Inveffing fign to that use and end, and to no other separated uses is it instituted by God. And as to the diftant Benefits (the Kingdom of Glory, etc.) The Sacraments are a ceremonial Investiture as to them. and therefore should be applyed to none that bath not a precedent Title to those diffant benefits, Ecclefia judice; or fould be claimed and received by no other. Nor is it proper to call that an Investit of the fign it felf, which is it felf an Investiture of another thing. We use to say, by this Ring, Sword, &c. I invest thee of that Benefit, but not by this Ring ! invest thee of this Ring.

2. Our Question pow in hand being not of an Investiture of the signified Benefic, but of a Title to the sign it self, it is apparent that it cannot be the first fort of Investiture, viz. Ceremonial: For then it must be by some other Ceremony that we are invested of this Ceremony. And what that other Ceremony is by which God doth investment of Baptism, no man can tell, nor I

think hath gone about to rell.

3. It must be therefore the latter fort of Investiture, or none, viz. the Natural and true: but that presupposeth a Title by some antecedent Promise or Gift: and is but the means of delivering possession of that which men had right to before; or of giving the jus inre, to them that had the jus ad rem. Now our Question is not of Possession, but of Title, or the jus ad rem, which is an-

tecedent to Investiture, and may warrant a claim.

4. And if you should say that this Investiture doth of it self confer Title to it self, you would speak a contradiction, the Title being antecedent to the right (as being its soundation) and the right (ad rem) antecedent to the Possession which the Investiture gives. Or if you seign an immediate donation to be concomitant with the Investiture, or closely antecedent, you must Fff 3 prove

prove it and shew what it is. It is most certain that it must be somewhat, that is, Signum voluntatis Divine de Debito babendi, that must confer on us a Title :a meer providential disposal is no fuch thing; for that is no civil, but a Physical Investiture, and fignifieth not the will of God de Debito but only de Eventu and therefore of it felf is no Title: (Of which fee the Lancashire Ministers against the engagement, at large.) It must then be a Testament or some Deed of Gift, which in the Gospel goeth under the name of the Promise, which before this possession must give the Title: But a Promise in the present case, as made to the dogmatical Believer, is denyed by the Opponent. A new immediate donation concurrent with the Inveffiture (fo called) there is none. God doth neither then fav. I give thee Title to this Sacrament, Or I deliver it to thee absolutely; but only hath long ago in his Promise said, that which is equivalent, conditionally: fo that he hath no new donation but only the old one of his Promise, newly applyed by his Minister; and the condition of that Promife is a faving faith, and, not another fort of fairh.

There remaineth therefore but two acts or waves of this proper Investiture, which can be pretended : And that is 1. A command to them to take Possession (which is not pretended) or to claim it of the Minister. 2. And a command to the Minister as Gods Agent to deliver it to fuch a man. And for the first, it will fall under our further confideration anon, where we shall thew that there is no fuch command. Nor can any command give Title to a Benefit, but what hath the nature of Cife, as well as a command. If then there be no Promise or Gift. there is no right to the benefit : commands as fuch do only oblige to duty. And as for the command to Ministers to deliver the Sacraments. 1. It is in Scripture commanded them that they baptize them that Repent and Believe (and their feed) but no others: Therefore whereas by Reason and Scripture-example and general Rules, it is made their duty to baptize, or give the Lords Supper to Professors, that is as they feem Believers; feeing God never intended to make us the fearchers of hearts, therefore we must follow the common Rule of humane converse, to take mens words about the secrets of their hearts.

till they utterly forseic the credit of their words! But to them that profess not truly to believe, we may not give them. 2 Nor may we give them as from God to men under the bare notion of Professors but as Believers. I mean, that in our invitation and offer, we may not tell men [All that profess to believe, come to this Sacrament, for see Gods will that you have sittle to it,] nor may we manage the ordinance in the terms of our prayers or Delivery, as to meer Professors, but as to Believers, and so must we call them, as in probability, and from their profession esteeming them such.

3. As it is only true Believers that we must Call to receive them, fo if any other come they come contrary to our Call, and fo contrary to the word that God put into our mouths, and to his Will; and therefore they have hereby no Title Its true that it becomes our dury to deliver them the Sacrament, but that is accidentally, on supposition of their unjust claim, and hybocritical or falle profession: & ex propria calpa nemisi debetur commodum. God imployeeh not heart fearchers in his Administrations : but he offereth his Ordinances only to heart-fearchers and on heartconditions : And therefore the Pretenders of fuch conditions may warrant our delivery; but they can never warrant or justifie their own claim, or false pretence in order thereto: And therefore they being not the people that God offered his Benefits to, and called to receive them (unless by turning true Believers) it follows that they have not Gods confent to receive it : and therefore there is no Gift from him. As the Minifter doth in the Word, fo doth he in the Sacraments : In the Word we are to offer Jesus Christ to all that will accept him by a living faith, that is, to offer him to all that he may be fo accepted, and on condition of fuch Acceptance, may be theirs. But if some unfound Professors shall in their way, lay hold of him, and fay, he is theirs, it is they that make the false application, and not either God or we. So if we are to comfort any affliced conseience, we are no heart-searchers, and therefore cannot fay to any, Thou art a Believer, and therefore this comfort belongs to thee; but we can only deliver them this Major Proposition [This Comfort belongeth to all true Believers] and this conditional couclusion [If thou be a true Believer, it belongs to thee:] But it is the person himself that muft affirm I am a true Believer.

believer and fo must make the conclusion absolute. And then if the Assumption be untrue, it is his own, and not Gods or ours. So we are to offer the Sacraments (and Chriff in the Sacraments) to all true penitent Believers. This is our Duty. If any now will step forth and take the Lords Supper among the faithful, it is bimfelf that maketh the finful application: And if any will fay [Baptize me, for I do beartily repent and believe,] If this be falle, it is he that makes the falle Application. And therefore here is no Divine donation can be proved; nor any content of God to his claim; though we are justifiable for the actual giving it upon that claim. So that here is no such Inveftiture that can be proved which conveyeth any Title, or warrangeth any claim: There is only a command to us to offer it to true Believers, and to give it by actual delivery to fuch Believers, and to believe them that fay they are such Believers, till we have just cause to discredit them, or can sufficiently disprove them. So that actual delivery upon such a false profession of theirs, is morally no Gift, nor Investigre, but only fuch as is meerly Phylical, as to any collation of Right, the application being by themselves, who can give themselves no Right, and not by God, who never gave consent to the claim.

And thus I have proved and vindicated the first part of my first Proposition, concerning the Sacraments considered as Benefits [that God bath not made any gift of them to any but true Beliavers.] The two next I need to tay less to, because enough

is faid on the by, in vindicating the former.

The second was, that [seeing God bath given no Title, therefore they may not lawfully claim them.] And this is clear from the common Laws of Propriety, that no man may lay claim to that which he hath no Title to. He that would not be questioned as an Usurper, must look to his Right before he take possession or use.

Object. What another is commanded to give me, that I may

lawfully claim as my Right.

Anjw. He is commanded to give it Believers, and to you if you will profess that you are a Believer; but withall you are forbidden to profess it if it be false, and therefore that is a sufficient Bar against your claim, Coram Doo in the Judgement of

God:

God; though its true that Ecclefia Judice, your claim is such even upon a false profession which they cannot deny. If they be commanded to give it you if you claim, and you not commanded and warranted to claim it, then their duty of giving it upon such claim, will prove no title in you before God.

The next part of my Proposition doth so clearly follow from what is said, that I need not say any more to prove it, It is your sin to claim and receive that Sacrament, which the Minister may deliver to you upon your claim without sin; because you must judge by heart-evidence, but the Minister

cannot.

But whereas Mr. Blake doth make it fo strange that a Minister may lawfully administer that Sacrament to a man which Corane Dee, he hath no right to (against which he is so confident) I would demand of him whether Coram Deo, or Deo Judice, a man have true title to Sacraments without any faith at all, I mean a downright Infidel or Heathen? If he fay, No; then he yieldeth all the cause. For if this Heathen will so far play the Hypocrite as to profess a Dogmatical Faith (as he faith) or a faving faith (as the Church faith) then he will confess that it is the Ministers duty to give him the Sacrament upon his claim ... and so he must give it to a man that Deo Indice hath no true right to it. But if he fay that fuch an Heathen hath right to it Deo Judice, I shall not stand now any further to confute him. then 1. to challenge him to prove his Title : And 2. to advise him to be cautelous how he undertaketh to justifie his title and claim at the barr of God when the reckoning comes, and thefe matters must be reviewed.

And thus I have done with the first Proposition, which speaks of Sacraments at Beneficia, and proved that God hath not given, by Promise, Testament, or any Deed of Gift, a proper title to Sacraments to any but sound believers (and their seed) which

will warrant them to claim and receive them.

2. The next thing to be done, is to speak of the Receiving of Sacraments as it is Officium, a Duty, constituted by some command of God; and the Proposition is that God hath not commanded or allowed any that have not faving faith to claim and receive the Sacraments in that condition, but hath made it the ne-

ceffory order of their duty, first to repent and believe, and then to claim and receive the Sacraments.

Arg. 1. If no man is commanded or warranted to receive the Sacraments without a Profession of true faith and repentance, then not without that faith and repentance it self. But the antecedent

is true; therefore fo is the confequent.

The Antecedent is proved in the other Disputations. The Consequence is plain: For no man is commanded or warranted to lye, or make a salse profession: But to profess that Faith and Repentance which they have not, is to lye, or make a salse profession (at least if it be not a profession limited) Therefore, &c.

I have proved before that fuch a Profession is not only pre-requisite to Sacraments, but also that the vrry reception of them

doth contain it.

Arg. 2. No command can be produced in Scripture, which will warrant a man to feek and receive the Sacraments without a faving faith: Therefore there is no fuch command. I shall pass by all other Arguments (because they may be gathered from what I have said already) and shall only enquire into the commands which are pretended, because the proof lieth on them.

Obj. Every 7em and his children were commanded to be circumcifed: Therefore the impenitent, hypocrites, &c. are commanded to

receive the Sacraments. As Gen. 17.14.

Answ. 1. They were not commanded to be circumcifed whether they consented to the Covenant or nor, but Circumcision was the token of the Covenant, and a seal of the righteousness of that saith which they had or professed to have, being yet uncircumcised, Gen. 17. 11, 12. Rom. 4.11. That is, the Parent for himself and his child professed a true consent to the Covenant. And this Consent I have before proved to be saving saith, or inseparable from it. And so Covenanting was then as strictly required as Circumcision.

Object. But every male was to be cut off that was not circum-

cifed.

Anfin. I shall not now stand to enquire into the meaning of that cutting off: But whatever it was, it is certain that there

is as much threatned to them that did not covenant with the

Obj. But that cannot import a fincere Covenanting in faving Faith; For then how great a part of the people must be cut off?

Answ. It plainly speaks of the profession of sincerity in Covenanting, 2 Chron. 15. 12 13. And they entred into a covenant to seek the Lord God of their Fathers with all their heart, and with all their soul, that whosever would not seek the Lord God of Israel, should be put to death, whether small or great, whether man or woman.

Obj. But (faith Mr. Blake) though they covenant to believe favingly, yet they do not profess that they do so; and it is not covenanting that proves men in a state of justification and salva-

tion, but keeping the Covenant.

Anfin. He that covenanteth from that time forward to take the Lord for his God fincerely, doth by that Covenant at prefent express that he consenteth to have the Lord for his God. (upon the Covenant terms:) but he that professeth such a Confent, doth eo nomine profess faving faith, which is nothing elfe but Affent, and that confent producing affiance. There is no act proper to faving faith, if Confent be not. 2. As therefore faith, which is (or is inseparably joyned with, as others confess) the hearts confent doth justifie a man before he express it in works of actual obedience, so it is but the same thing which we say, that heart-covenanting, or confent, doth justifie, or prove a man justified, before he do any further keep that Covenant by any politive effects of it. For it is the performance of the conditions of Gods promise that first prove us instified; and God promiseth Christ and Justification with him to all that believe, or receive Chrift, or accept him as offered. And this receiving, or accepting, is the same thing with confent or heart-covenanting. So that all that we oblige our felves to for the future in our fincere covenanting with Christ, are not any means of our Justification as begun, but only of the continuance or not lofing of it. 3. Yet still we easily grant that or all covenanting without the hearts consent will fave none.

Ob. Isit credible that all Ifrael must be forced to profess

themselves true believers, when many were not ?

Anfw. God required them first to be fuch, and upon pain of damnation, and then to profess themselves such, and seal it by his Sacrament. He warranteth no man to profess a faishood, but that they truly consent and then profess it. Though Asa and the other Rulers could fearch no deeper then an External Profession or Covenant and their practice in feeking God, because they did not know the heart. And that it was indeed no other then that which then was faving faith which was professed (and so required) in that Covenant, doth appear in the terms of it. It was to take God, to be their only God, and to give up themfelves to be his people; and the mention of their deliverance from the Egyptian bondage, and the nature of Circumcifion: thew that it was in Deum Mifericordem & Redemptorem, they that professed to believe, with such respect to the blood of the Meffiah as those darker times required. The terms in Dent, 26. 16.17:18. do plainly express that faith which then was proper to the faved [The Lord thy God hath commanded thee to do thefe statutes and judgements; thou shalt therefore keep and do them with all thy beart, and with all thy foul : Thou haft avouched the Lord this day to be thy God, and to walk in his wayes, and keep bis statutes, and his commandments, and his judgements, and to bearken to his voice : And the Lord bath avonched thee this day to be his peculiar people, as he hath promised thee, &c.]. Sincerely to take the Lord for our God is the fum of all Religion. and the very nature of Sanctification. For it is not the bare Name of God, but God himself that is here meant. And this can be no less in any tolerable sense, then to take him by Affent and Confent, for our absolute Lord and Soveraign, and chief Good, or End.

And that the Jews themselves thus understood the Covenant of Cirumcisson, Ainsworth on Gen. 17. sheweth out of their Rabbies in these words.

Ex lib. Zohar. "As what time a man is fealed with this bleffed feal of this fign, thenceforth he feeth the holy bleffed God, properly, and the holy foul is united with him. If he he not worthy
that he keepeth not this fign, what is written? By the breath of
God they perish, Joh 4. 9. For that this feal of the holy bleffed God was not keps; but if he he worthy and keep it, the Holy

" Ghoft:

"Ghoft is not separated from bim.] And alter v. 12. ex Mai-" monid. " [By three things did Ifrael enter into the Covenant, " by Circumcifion, and Baptism, and Sacrifice, &c. And so "in all ages when an Ethnick is willing to enter into the Cove-" nant, and gather himself under the wing of the Majesty of God, " and take upon him the yoke of the Law, be must be circumcifed, " and baptized, and bring a Sacrifice, &c. When a man or wo-" man cometh to joyn a Profelite, they make diligent enquiry after " such, left they come to get themselves under the Law, for some " riches that they fould receive, or for dignity that they should ob-"tain, or for fear. If he be a man, they enquire whether be bave not set his affection on some fewish woman; or a woman her af-" fection on some young man of Israel. If no such like occasion be found in them, they make known unto them the weightiness of " the yoke of the Law, and the toil that is in the doing of it, above " that which people of other Lands have, to see if they will leave " off. If they take them upon them, and withdraw not, and they see fee them that they come of love, then they receive them; as it is "written, When the faw that the was fledfastly minded to go with " her, then the left (peaking unto ber, Ruth 1. 18. Therefore the " Indges received no Proselites all the dayes of David and Solo-Not in David's dayes, left they should have come of " fear: Nor in Solomon's left they should have come because of the "Kingdom and great prosperity which Israel then had. For who so " cometh from the Heathens, for any thing of the vanities of this " world, he is no righteous Proselite. Notwithstanding there were "many Profelites, which in David's and Solomon's days, joyned "themselves in the presence of private persons, and the fudges of the " great Synedron had at care of them; they drove them not away" after they were Baptized, out of any place, neither took they "them neer unto them until their after-fruits appeared

Ob. 2. If none but the Regenerate or sincere Believers have Title to Baptism and the Lords Supper, then none can seek or receive them, till they have Affurance of their fincerity, which would

exclude abundacne of upright Christians.

Anfir. 1. God layeth his commands upon us conjunctly, and our calting off one, will not authorize us to calt off another. Upright Christians are obliged both to judge themselves to be

Ggg 3

what they are, and to receive the Seals of the Covenant: And if they judge themselves not to be upright when they are, or question their integrity as a thing to be doubted of, this is their sin, and cannot be done inculpably. And this sin will not justifie them in forbearing the Sacraments: For one sin will not excuse another. The thing therefore that such are bound to, is, first to use right means to know themselves, and then to judge of themselves as they are, and then to seek and receive the Sacraments. And if he say, [I have tried, and yet I cannot discern, or I fear I am unsound] yet that will not free him from the blame of mil-judging, nor from the obligation of judging more

justly of himself.

2. There is a true discerning of a man's own faith and repentance, which is far below a firict Affurance; and he that truly differenth that he repenteth and believeth, hath a clear ground to profess it, though he have much doubting and fear of the contrary. The judgement of few or none is in aquilibrio, but it fwayeth and determineth either to judge that they are fincere, or that they are not. If it judge that they are not, when they are, their duty is to rectifie that judgement out of hand. If they judge that they are fincere, though they attain not a full Certainty, they have reason to act according to that judgement. Mans heart is a dark piece, and much unacquainted with it felf; and if Mr Blake, or any of his opinion, will prove that a man must suspend all his Actions which are not guided by a certain affured judgement, he will evacuate most of Gods service in the Church. I doubt not but he will confess that it is only the penitent that should profess themselves penitent (in that Condition) and only they that truly defire Christ and Grace. that should say they desire them; and only they that have received faving grace that should give God thanks for it as a received benefit. And yet if no one should confess fin with profesfion of penitence but they that have full affurance that they are truly penitent; if no one should beg grace with profession that he desireth it, till he have full affurance of the truth of those defires; and if no one should give thanks to God for Redemption (in the special sense) and effectual Vocation, and Conversion, and Justification, Adoption, Reconciliation, Sanctification.

cation, &c. but those that have a full affurance that they have received thefe. I doubt God would have little Confession, Prayer, or Thanksgiving of this fort from his people. Is it unlawfull to fay [Lord I believe] as long as we have any Unbelief to be removed? When Peter knew not but that he might shortly deny Christ with cursing and swearing, yet might be lawfully confess his belief in him. A man may warrantably speak and profess the Truth which he is not fully certain of, as long as he doth it bona fide, and really meaneth what he speaketh, and uttereth his very heart so far as he knoweth it. 2. And as long as he is not negligent in his endeavors to know it, but faithfully labors to be acquainted with it. All fuch ordinary Professions do imply this limitation [This is the truth, fo far as I know my own heart.] And if it were not lawful to go on this ground, I must give up almost all my duties. For I finde so great darkness in my heart, and strangeness to my felf, that it is few things that I fay of my own heart, which I can speak with fuch affurance as this. When Christ commanded me, Matth. 5. 24. to [Leave my gift before the Altar, and go my may, and first be reconciled to my Brother, and then come and offer my gift ; as I am uncertain when my Brother's minde is reconciled to me, fo if I should never offer my gift till I had full affurance that my own minde is fincerely reconciled to him, perhaps I might fometime be put upon a long forberance. For many a one that can fay, I know nothing by my felf is yet so conscious of the falfness of his heart, that he is forced to add [yet am I not thereby justified] and [I judge not my own felf, &c.] Chrift hath told us that God will not forgive us, unless we truly repent and believe, and from our heart forgive one another. If none may thank God for remitting their fins, till they have undoubting affurance of all this, God would have little thanks for forgiveness. Then the fcruples of those that reject finging Pfalms, would turn off almost all. Who durst fay or fing Pfal 116. 1. [I love the Lord, &c. Pfal. 119.10. [with my whole heart have I fought thee, &c.] Pfal. 138.1. & 91. & 111.1. [I will praife thee O Lord with my whole heart, &c.] unless so few as would make but small melody. Many particulars might be instanced in, to shew that this ground would evacuate most duties.

3. As Mr. Blake is uncertain of every one of his hearers that feeketh Sacraments, whether he have indeed a Dogmatical faith. or not, fo I doubt he would Baptize but few Children in comparison of what he doth, if none should seek it but those Parents which are undoubtingly certain that they do truly Believe with that Dogmatical faith. 1. Certain I am upon much fad tryal that a great number of the Parishioners that have long been our constant hearers, and have presented many Children to Baptism. bave not a Dogmatical faith it felf as to the effentials of the Christian Religion : For many tell methat they Believe not that the Son or the Holy Ghost is God, or that any one hath suffered for us, or made fatisfaction for our fins, and that they trust only in Gods mercy and their praying, and amendment for Pardon, 2. I meet with the most humble, Godly learned and judicious men of my acquaintance, who manifelt more doubtfulness about the Dogmatical part, or Affenting Act of their faith, then any other, or at least, their doubt of the rest is most here grounded, because they doubt of their truth in this. And though they are comforted in this confideration, that even Affent is imperfect in the Saints on earth, and mixt with doubtings, and that they lament their infidelity and doubting, and have so much Belief of the truth of Scripture, as prevaileth with them to resolve to trust their everlasting happiness only on that bottom, though with the forfaking of all earthly things, yet are they far shore of a full affurance or certainty of the truth of the Gospel, and are principally in doubt of the sincerity of this act of their faith. Now I would know what Mr. Blake would have these Godly persons do that are not affured of their Dogmatical faith, but are oft ready to fayl, [I shall one day perish by this Unbelief. If he would have them receive the Sacraments without assurance of a Dogmatical faith, we have reason to think that they may receive them without affurance of a justifying faith, though we make this the condition of their Title as they do the other. 3, It is a great controversie among the Reformed Divines, whether an unconverted man can have that faith which we call Dogmatical. I know but two or three Divines to be of Mr. Blake's opinion (though its like enough there may be more) And one of them thinks that the nature

of justifying faith lieth only in Affent, another I have heard in conference maintain that wicked men (or the unconverted) do not indeed Believe God nor that the word of God is true. And if this be for then fure a Dogmatical faith is a juffifying faith. and he that must be fure of the one, must be fure of the other. when it is not really another but the same, or an effential part of the same. This also is the judgement of many Prostetant Diwines, as Bishop Downsm, Camero, and his followers, and many more, viz, that faith lieth in Affent or a perfwafion of the truth of the word; and the common opinion of Protestants is, that this Affent is one effential part of justifying faith, and that it is in the understanding as well as the will, (I remember scarce any of note besides Amehin that placeth is in the will only, and make the art of the intellect to be but Integral or preparatory.") And if there be any fuch thing as Grace, or Holiness and Rectitude in the Intellect, I do not yet conceive wherein it can confift, if not in Light, procuring knowledge of and Affent to the truth. And how much of this (fore vel injuria) Mr. Blake yields to the unregenerate, fee bim on facr. pag. 179. As in thefe words. [" And therefore though the wicked match the Regenerate in affent in their " understanding? is will not follow that their understandings there-" fore are truly fanttified I am far from believing that the wicked do march the Regenerare in affent in their understandings : But if he can prove this. I would fain know what the Rectitude or-Sanctiev of the understanding is, feeing he supposeth that this is not it. He that with a deep habitual affent doth Believe that God is the chief good, and that for him, and that Heaven is more defirable than earth, and that there is no falvation but by Christ received as our Prieft, Propher, and King, &c. I think he hath a fanctified understanding, or elfe I know not who bath, nor what it is. But in such great points as this, if Mr. Blake have made any new discovery of the nature of fanctity or rectitude in the intelleet as a ching differing from affent, he might have dealt charitably to have told us what it is, and not to have left the world at a lofe !!

4. And I still think, that (at best) if the wicked have a true Dogmatical Belief of the effentials of Religion, it is as hard or harder for them to attain affurance of the truth of that Dogma-

tical Belief in its kinde, as it is for the Regenerate to attain affurance of the truth of faving faith in its kind. Therefore if the wicked may lawfully claim a Right in both Sacraments without affurance that they are fincere in their kind of faith, why may not the Godly claim a Right without affurance of fincerity in their kind of faith? And if Mr. Blake will fay that neither affurance nor perfmasion, that we have either the one or the other, is necessary to a claim or Right, but only a promise of them for the future, then Heathens and Insidels have right, and may lay a claim: For they can promise to be Christians, and yet remain Heathens.

Obj. 3. If you take none to have such a right as may warrant their claim and receiving but only sound Believers, then you make election and the covenant and seals to by commensurate: which is not to be

done.

Answ. The terms are ambiguous, Supposing that we underfland each other as to the sence of the word [Election,] I fay of the word Covenant I that it may mean three differing things. 1. If you mean the conditional promise of Christ and life to all that will Believe, I say that this is not commensurate with Election: For as to the tenor it belongs to all the world, and as to the promulgation, to all that hear it. This is sometime called a covenant in the fense as all Divine constitutions be, about our life; and sometime as it is the offer of a mutual covenant; and fometime as it is feemingly accepted . But still God is but conditionally obliged : And this is no fufficient Title to the feal : For then it were due to open Infidels, if not to all. 2. If by the word [Covenant] you mean, mans own promife to God, or consent to his offer, fo I say it is either fincere or not fincere. Sincere consent to Gods offer is commensurate with election (unless you can prove that such fall away totally and finally.) But unfincere consent (as when it is only to half) the offer or unfingere promising (with the tongue, without the fincere consent of the heart) is not commensurate with election; nor doth it warrant the Hypocrite to claim the Sacraments, though it may warrant me to give them if he claim them: 3. If by the 1 Covenant 7 you mean. Gods actual obligation, which followeth mans acceptance; which is the performance of the condition of Gods. promife:

promife; then I say, it is commensurate with election (unless you could prove the foresaid doctrine of Apostacy) For when God hath promised us Christ and life on condition of our acceptance or consent, and we hereupon do sincerely consent, then Gods promise doth induce on him (as we may speak after our manner) an actual obligation, and give us an actual Right to the benefits, and is equivalent (as to that present benefit) to an absolute promise. And it is only this that will warrant our claim to any of the benefits.

Obj. 4. Saith Mr. Blake, pag. 1.21. [And whereas he fo peremptorily determines, that though wicked men oblige themselves, yet God still remaineth disobliged, let him consider, whether God hanot some may obliged to all that he voucheth to be his people? If this he denyed, there will be found no great happiness to a people, to have the Lord for their God; But God avougheth these to be his people, Deut. 26.17.

who are yet in an unregenerate state.

Anf. By [fome way obliged] you mean either conditionally (and so he is obliged to all the present living Infidels that ever heard the word if not to all the world) or absolutely or actually: and for the later let Mr. Blake on the next page answer Mr. Blake on this page : his words are [" Did ever man fpeak of an absolute "tye in a conditional covenant, whether the conditions be kept or no ? " that therefore before mentioned which be calls the great question, is " no question at all. It were madness to affirm that which with these " limits be thus denies. The Condition Suspendeth the Althal Obligation, or at least the Right given beyond all controversie. Indeed if the stipulation were only in diem, and not conditionally, then the thing promised were presently Due, that is, to be here ofter received: and the promissary had jus ad rem though not fratime poffidendi & farim crederet dies etf non fatim weniret diet. For in a Stipulation in diem crescit dies, quia statim debetur : sed nondum venit, quia non efficaciter peti poteft. But in a promise conditional, there is no right, in the promissary, nor proper actual obligation on the promifer till the condition be performed.

And if Mr. Blake denythis, he should have told us what it is that God is actually obliged to do, on mens bare profession or common fort of believing. But this he could not do without

contradicting himfelf and the truth.

And for Gods avouching Thracl to be his people 7 I answer I. He avouched them all to be what they were, that is, a people that had actually made an open profession of consenting to his covenant, and had ore tenns taken him for their God, 2. He avouched them to be his people also, because that very many (how many Gods knows) were fincere in this covenant; and the whole may be denominated from the better part (especially if alfo the greater) as our Divines use to tell the separatiffs, that as a field that hath much Tares is called a Corn-field, not from the Tares, but the Corn, which is the better and valued part : fo. the Church is to denominated (fav they) from the fincere Believers. a. He avouched them to be his people, in regard of his peculiar choice of ffraels feed to those temporal Mercies and priviledges, which they had a promise of above other Nations of the earth as many such are known. What benefits the Hypocrites had shall be enquired into anon.

Ob. 5. The fews had much advantage, and the Circumcifion :

much profit every way, Rom. 3.1,2.

Aufm. The great advantages of the whole Nation, were principally for the fake of the Elect, as the third verse following thewers, and many mercies the rest had by being among them, which were not by a Moral Donation given particularly to those Professors, but to the Nation, denominated from the better

part.

2. The Unbelievers or Ungodly had much advantage by providential disposals (planting the spiritual Church among them, &c.) of which they had themselves no proper grant by donation, and to which they could lay no claim that was justifiable before God. And they had much accidentally from the Ministers Commission, as is before explained. And thus the ungodly may have still, both Word and Sacraments, and outward Communion with the Church, and much of Gods protection and blessing for the sake of the godly, to whom they joyn themselves by outward profession. But this is formerly answered, and so are all the rest of the material Objections that I remember in my Apologic to Mr. Blake; and therefore I shall, to avoid surther tediousness, refer the Reader thither; and if he have read that and this, I think he will not need more words (if he

read not in the dark) to fave himself from being deceived by any of the rest of Mr. Blake's Replies. Only one or two of his Summaries I shall examine, as I finde them set together, pag 141,

142. and pag. 551.

Ob. 6. Saith Mr. Blake, pag. 141. [My third Argument to prove that a Faith fort of fuffiffing may give Title to Baptifm, is, [to make the visible feal of Baptifm which is the priviledge of the Church visible to be of equal latitude with the feal of the Spirit, which is peculiar to invisible members, is a Paradox.] When I put him to prove that this Paradox is mine, in the generality here express, he proves it from my own words; where I say, We give the seal of Baptism to all that seem sound Believers, and their seed; and we say the seal of the fanctifying spirit is only theirs that are such believers. It amconvinct beyond denial, via. To seem believers, and to be believers, is all one and seeming believers and real believers are terms of equal latitude. And thus I am constude, as Mr. Blake useth to consute me; no doubt, to the sulfatissaction of some of his Readers.

The Visible Scal may be said to be of equal lassende, 1. Either in regard of a Title by Moral Donation which Coram Dec will warrant a Claim and Reception; and so I say that saving faith and such a Title to Sacraments (with the adult) are of equal latitude. 2. Or in regard of the justifiableness of a Ministers Administration, and the persons claim Ecclesia judice; and so

they are not of equal latitude.

But faith Mr. Blake [For his diffinction which he hints here, and plainly delivers effewhere, of Right in foro Dei, and in foro Eccle-fix, both to Covenant and Baptism; I suppose considerate men will pause upon it, before they receive it, especially in the sence which he puts upon it.

I like considerate pansing Readers. But lets hear your Rea-

fons.

1. (Saith Mr. Blake) they may press him with his own Rule, Ubi lex non distinguit, non est distinguendum; such a Right to visible Ordinances before men never granted of God, I would fain learn.

Answ. But I know not what Teacher you would fain learn of. Far be it from me to imagine that I can teach you in any thing. But yet I may prefume to tell you (though not to teach

you) 1. That (as is often manifelted) such an improper right may result from the Precept or Ministerial Commission (to give the Sacramens to Believers, or Professors of Faith that claim them) without a Donation of Title to themselves to warrant that claim. 2. That the nature of things must be distinguished from those Morals which the Law must constitute. I am of opinion that we need not go to the distinctions of the Law, to prove either that God, and the Church are not all one, but are really distinct, or that the Understanding and Judgement of God and of the Church are not all one; or that Gods Approbation, Justification, or Condemnation, is really distinct from mans.

3. There are some secessary Distinctions afforded us by that Doctrine which treats de legibus in Genere, which we may receive without recourse to the Law of God in Specie. Without Scripture it may be known that a Precept is not the same thing with a Promise or Deed of Gift; and that a Power of Administring to one that demandeth, is different from a Power to demand it.

or any just Title that may warrant a claim.

4. If this will not serve you, I add, Lex distinguis, ergo dissinguendum est.

1. You confess that a Dogmatical Faith is necessary to our Title. And what is that equally Coram Deo & Excless ? If a Jew say, [I will go and deride Mr. Blake; I will tell him to day that I believe in Christ, and I will be Baptized by him, and to morrow I will scorn Christ to his face,] will you say that this man hath equall Right Deo judice, as he hath Eccless judice? I will not be too consideration, I think you will not.

2. Matth. 22. and Luke. 14. The fervants had power to bring in (by persuasion) that person that had not on the wedding garment (though they were to persuade him to come as a meet guest, and so with that garment, yet the personmance they lest to himself:) But yet he had no warrant for his access in that condition, and he meets there with a judgement of God, which was distinct from that of the Church, which with a [Friend, how camest thou in histor] &c. lest him speechles; Nor would it have saved him to have said. Lord I mast aught by learn-

ed Divines that there is no Forum Dei to judge of my Right to Sacraments, besides the Forum Ecclesia: and I had Right in the judgement of the Church, and therefore so I have in thine. And thousands will stude this Plea prove unessectual, if they shall be en-

couraged to use and trust to it.

3. I. Cor. 11. 31, 32. I think there is a judgement of the Lord mentioned against unworthy receivers, that is not the same with the judgement of the Church: Nor is it my opinion that it was the Churches judgement which laid some of them in sickness, some in weakness, and some asseep. God took cognifance of mens not examining themselves, and eating, and drinking unworthily, which was an eating and drinking damnation to themselves; and of their not discerning the Lords Body; and

that further then the Church did.

4. It hath till now been taken for granted that there is a twofold forum or judgement exprest in Mar. 16, 19, and Mar. 18. 18. Where binding on earth and binding in heaven are distinguished, and loosing on earth and loosing in heaven. The Treatilers that have wrote of the power of the Keyes, and the Expositors upon this Text, have not thought that these two were but one, nor did offer so injuriously (that I say not reproachfully) to expound Christs words. If you say that I though they be not the same yet they agree, for that shall be bound or loofed in heaven, which is bound or loofed on earth I anfwer; that is, quando clavis non erras. When the Church judgerh jully, as the truth is. For God will not judge erroneoully or unjustly because man doth so. Yea though the Churches error be inculpable (as if they absolve or excommunicate a man upon the full teltimony of falle witness, &c.) yet God will not therefore judge as they. Though he will justifie their act of judging, yet he will not censure the true Title of the person to communion accordingly, nor binde or loofe in beaven according to any miltaking fentence. Many other Texts do fufficiently evidence this distinction.

But because Mr. Blake doth pag. 187. and often so peremptorily renounce this distinction in this controversie, I shall yet add

one or two Reasons to shew the necessity of it.

Arg. 1. If the judgment of God, & the judgment of the Church

concerning mens Right and claim here be all one, then either the Churches judgement is infallible in this marter, or Gods judgement is sallible. But neither is the Churches judgement infallible, nor Gods judgement tallible. Therefore they are not both one.

The force of the confequence is evident. And for the Minor. To fay Gods judgement is fallible, even that which he doth himself immediately exercise (of which we speak) is to Blaspheme. 2. To fay that mans judgement here is infallible, is to fpenk, 1. That which cannot be proved. 2. More than the Papifts, yea more than the Italian Papifts fay of the Popes : For Bellarmine himself will confess him fallible about such per-Tonal caufes as thefe; whether fuch a mans caufe be good or bad. &c. 3: If the judgement of man be in this cafe infallible, then no man was ever wrongfully admitted by the Church, and so the argument would hold a facto ad jus, fuch a one was admitted: therefore he had Right to claim and Receive: But the confequent is intolerable. For I. It hindereth all-hypocrites in the world (that should believe it) from repenting of their unjust claim and Receiving and justifieth them all Coram Deo; but fure it will prove an uneffectual justification: 2. The same it doth by all Ministers that ever antimistred the Sacraments : It teacheth them to julifie themselves as infallible, and to disclaim Repentance for any miliake: He that dare tell all the Ministers in the world that they never gave a man a Sacrament without Right Coram Deo, or all the Receivers in the world, that they never received it without fuch Right as will warrant their claim and Receiving, will fhew whether the weakness even of good mens arguings may feduce.

Moreover if the Minister be infallible in this case, then either by an ordinary ability of discerning, or by extraordinary priviledge; The latter is not pretended by any, Protestants or Papists, that I know of: The former cannot be said, unless it be also said, I. That all other men as wise be Infallible as well as they. 2. And that therefore the case bath such evidence that no Minister can possibly be mistaken in it. But this cannot reasonably be said. For I. If an Infidel or Pagan come in scorn to be Baptized, and profess a Dogmatical faith when he hath

it not, the Minister cannot know his heart. 2. And if Mr. Blake will say that the very scornful woods of such a Professing Pagan, are a sufficient sitle coram Deo, yet the Minister may possibly mistake his words, and think he saith [I do helieve,] when he saith [I do not believe.] 3. Or the Minister may easily mistake the extent and nature of Mr. Blakes Dogmanical saith, and think that the Insidel doth profess that Dogmanical saith, when it is but some saith yet lower than it, or but part of it.

Furthermore, if Ministers be thus infallible, then none of their Acts can be Nullities: but the contrary is true, and hath been the Judgement of the Church expressed in many Councils (de re-baptizandis non legitime baptizanis quoad essentiam baptissis)

And this would put us hard to the enquiry, Which is the Church that bath this Infallibility? Unless we say that all have it that call themselves the Church; against which many Councils have Judged, when they required the rebaptizing of all that were baptized by the Pauli anilis, &cc.

For a word, all the Arguments which we use against the Papal Possibility, might be here taken up, and Voluminously managed

against this.

And if Mr. Blage disown this Infallibility there is no way left, but either to fay that God hath no Indgement of this Cafe but what is fallible (which I hope he will not); or that God bath one Judgement of it and the Church another and then we have that we feek. If he fay that God hath no immediate Judgement at all of it, but only the Churches, which is mediately his ? Lanswer, 1. The Churches is not mediately his, when it is finfully erroneous. 2. If God have a knowledge and observance of it, then he hatha Judgement of it. But to deny Gods knowledge or obfervance of it, is intolerable: therefore. 3. And I must fay, that fince I have observed in Scripture, both theusethat God makes of good Angels and of evil about the fons of men, and what appearances they make before him fob it, and how the faithful have their Angels beholding Gods face : how they have charge of us, and bear us up, and are ministring spiries for our good, and how the Excommunicate are delivered up to Satan, with much more of the like. I easily believe that God may well be said to have a forum, and pass his sentences on the sons of men before his Angels,

were it but by committing his will to Execution by them: For fo far as they are Executioners, they must have a Commission for Execution, which containeth or implieth the sentence. And so there is a Justification and a Condemnation now before them.

Argum. 2. If God have no other Judgement about Right to Ordinances, but the Churches Judgement, then Hypocrites have equal Right before God and before the Church, (or fudice Deo & Judice Ecclesia;) yea it is the same Right which is more than equal Right. But the Consequent is false: therefore so is the Antecedent.

A Jew that would make a jest of Christ and Baptism by a feigned Profession, hath such a Right Ecologia Judice, as that the Church cannot contradict it: But God can contradict it. The Church cannot find any impersection in it but God can. Ecologia Judice, his Right is as good as the soundest Believers: but God will not say so. He may charge the Church with doing him wrong, if they deny him the Sacrament; but so be cannot charge God, if he hinder or prohibit it. Surely God will acknowledge a further Title to Sacraments in the Saints, than such a Jew or Pagan hath.

Argum. 3. Where there are different Executions, there are different Judgements: But God hath an Execution different from the Churches (in this Case) as is apparent, 1 Cor. 11. [For this canse many are sick and weak, &c. If we would judge our selves, me should not be judged, &c.] Therefore God hath a Judgement

differing from the Churches.

Argum. 4. If about all humane acts God have a Judgement differing from mans, then about the present Case. But the Antecedent is so evident and so momentous, that I hope sew Christian

thians will question it but . 8 . another administration of the

Instead of arguing such a Cause any further, I shall lament the case of the Church among us, that any should be found among its Reverend, Pious Guides, that shall so considently publish, or so easily entertain (as some seem to do) so strange a point as this which we oppose: For how far may they yet be led, that can so easily be led to this. Compassion of the Church of Christ doth urge me to speak thus, though I know to the guilty its like to be offensive.

But yet we may thank God that there be so sew of such conceits: sure I am, it is ordinary with Protestants and Papists in such cases to distinguish between forum Dei & Ecclese, Gods Judgement and the Churches. Instead of citing many, I shall now take up with one only, whose Cause (against the Separatists) did lead him so much to have entertained the helps that lie on that side, that if he had thought this notion of Mr. Blakes

found, he was very like to have received ic.

Rutherford in his due Right of Presb. Cap. 9. 6. 9. p. 242. Dift. 1. Any who blamelefly professeth Chrift, is Ecclefiaftically, in toro Ecclefix a true and valid member of the Church vifible, baving &cclesiastical power valid for that effect , but except he be a sincere believer, he is not morally, and in toro Dei, a living member of the invisible Church. Dift. 3. The Invisible Church Catholick is the principal, prime, and native subject of all the Priviledges of Christians, the Covenant, Promises, Titles of Spouse, Bride, Redeemed, Temple of the boly Spirit, Orc. And the Church Visible as she is such is no maies such a subject; the non-consideration whereof we take to be the ground of many Errors in our Reverend Brethren in this matter, which also deceived Papists, as our Divines demonstrate. Dist. 4. A feen Profession is the ground of members admission to the Visible Church. Hence there is a fatisfaction of the Conscience of the Church in admitting of members, either in the Judgement of Charity, or in the fudgement of Verity. Dift. S. There is a latisfaction in the fudgement of Charity Positive; when we see signs which positively allure us that such an one is Regenerate : and there is a satisfaction Negative, when we know nothing on the contrary, which bath a latitude; for I have a Negative satisfaction of the Regeneration of some, whose persons and behaviour I know neither by fight or report. This is not sufficient for the accepting of a Church-membership, therefore somewhat more is required. pag. 244. Concl. 2. The Invisible, and not the Vilible Church if the principal, prime, and only proper subject with whom the Covenant of Grace is made, to whom all the Promifes do belong, and to whom all Titles, Styles, Properties, and Priviledges of special note, in the Mediator do belong. If our Reverend Brethren would be pleased to see this they would for sake their doctrine of a vifible constituted Church, &c. 1. The Church to whom the Covenant and the Promises of the Covenant are made is a Church and a Iii 2 feed

feed which shall endure as the daies of heaven, Pfal. 89.35.36. and fuch as can no more fall away from being Gods people in an evernal Covenant with him then their God can alter what he hath fooken. or he Plal 89.33,34,39. They can no more ceafe from being in Gods favour, or be cast off of God, than the Ordinances of Heaven can depart from before God . dec. let . 31.39.36.37.11a.54.10.or then God can retract his Oath and Promifes, Heb. 6.18, 19,20. But the Vifible Church of this or that Parish . G. . Pag. 246. 2. The Church wish whom the Covenant'is made, and to whom the Promises of the Covenans ore made, is the Sponse of Christ, his Mystical Body, the Sons and Danghters of the Lord God Almighty, a Royal Prieftbood, a chosen Generation, Kines & Priests to God: But this is the Invisible Church of elect Believers, not the Vifible Church of Vifible Profeffors. - 1 Pag. 248. [The Church whose gathering together , and whose misy of faith, &c. the Lord intendeth by giving to them to that end some to be Apostles, &c. must be the Church to which all the promifes of the Covenant and Priviledges do belong. But the Lord intendeth the gathering, &c. only of the Invisible Elected and Redeemed Church nos of the Visible Professing or Confessing Church, &c.] Pag. 249. 4. The Invisible Church, and not the Visible as it is such. bath Right to the Sacraments: becanje theje who have Right to the Covenant have Right to the Seals of the Covenant - But only the Invisible Church hath Right to the Covenant. For God faith only of and to the Invisible Church, and not of the Visible, in his gracious purpofe, Jer. 12.18. And I will be their God, and they hall be my people. Jer. 31.33. I will put my Law &c. Now the Visible Church, as the Visible is not within the Covenant . therefore the Visible Church as she Vifible (hurch, and being no more than the Vifible Church, bath. not Right to the Seals of the Covenant; but in fo far as they are within the Covenant, and in fo far as God is their God, and they bis pardoned and fanctified People, as it is, Jer. 31.33,34.

3. It is known here that our Brethren joyn with the Papists. For Papists, ignorant of the doltrine of the Visible Church, labour to prove that, &c. Just so our Brethren take all the places for the Priviledges, Covenant, Promises, Stiles of Sister, Love, Dove, Spouse, &c. _____]

6. A Church in Covenant with God, and the Spouse of thrist, &c. ____ is a Church whereofall the members without exception are tanget of God, &c. ____ Bussivis that no Visible Church on earth,

that ere visible Professors of any competent number, is such a Church, &c.— therefore no Visible (hurch as such is a people or Church in Covenant with God. See Roger's Catechis. part. 2. Art. 6. pag. 176, 177. Concl. 3. A visible Profession of the Truth and Doctrine of Godliness, is that which essentially consistent ha Visible (burch, Only our Brethren and we differ much about the Nature of this Profession—Our Brethren will have none members of the Visible Church, but such as are satisfactory to the consciences of all the Visible Church, and give Evidences so clear, as the suggested with the Course of all the Visible Church, and give Evidences fo clear, as the suggested of discerning men can attain unto, that they are truly regenerated.—] See further.

This much I have cited specially as to the main Cause: Further (as to the Distinction in question) see him after pag. 185.4.5.5.

1. Dist. All Believers, in foro Dei, before God have Right to the Seals of the Covenant: These to whom the Covenant and body of the Charter belongeth, to these the Seal belongeth: But in soro Ecclesiastico, in an orderly Church way, the Seals are not to be conferred by the Church upon persons because they believe, but because they prosess their believing. — See further.

Pag. 188. [1. The Seals of the Covenant are principally given to the Invisible Church, as the Covenant it self, &c.—and The Invisible Church as such, as a number of Believers, have only Right before God to both Covenant and Seals.—2. It's true, the Orderly and Ecclesiastick way of dispensing the Seals, is that they

be dispensed only to the Visible Church. --]

Pag. 286. [These and many other places do strongly prove our point: and specially that the Profession of Simon Magus, who before God deserved to be cast out of the Church, Act. 8. is sufficient to make one a member of a Visible Church. Yea, but none deserve in soro Ecclesia, in the Churches Court, to be cast out, but such as either confess scandalous Sins, or are contumacious, or convicted judicially of the same before mitnesses.

The same Author in his Peaceable Plea, pag. 181. We preach and invite in the Gospel all the uncircumcised in heart, and all the wicked to come, and hear, and partake of the holy things of the Gospel, and receive the promises thereof with faith: And when they come to this heavenly hanquet without their wedding Garment, Math. 22. 12,13.2 Cor. 2.16. Mat. 21. 43,44. it solloweth not, because they

Iss 3

profame the boly things of God, that Ministers who baptize the Infames of hypocrites and profame persons, are accessary to the profaming the holy things of Christ — It is one thing, whom Ministers sould Receive as members of the Santhuary and Church: and another thing, who should come in —

Pag. 183. Object. Divine wrath is kindled for the profanation of holy things. Answ. That this is the Ministers or Churches profanation of holy things, is not proved: It is not wrath procured by the Ministers, or those who Receive them into the Church; but wrath procured by the unworthy In comers. _____ So far Rutherford.

Having faid thus much to Mr. Blakes denyal of the diffinction of Gods judgement and the Churches in this case, I proceed

to that which followeth in his book. pag. 141.

[Mr. Blake. 3. "They may tell him of the necessity that is put "upon Ministers to prophane this Divine Ordinance, in putting this "feal ordinarily and unavoidably to meer blank paper: which is a

" most contumelious abuse of it.

Anf. They may fooner tell it, than prove it, to be any prophanation or contumelious abuse. Big words, may be bad arguments. Its the Claimer that is the Prophaner, whom you encourage by telling him that he hath a Title: but it is not the Minister; who was never made a fearcher of hearts, no not to know the truth of a Dogmatical faith: and therefore may juftly fer the feal to a blank paper, when the Receiver is made judge whether it be blank or not, or at least, is to give us the evidence that we must proceed upon. I would you would before this have told us whether one that diffemblingly pretendeth your Dogmatical faith, be a blank paper or not, or one that as a Parrat is taught to fay [I believe in God, &c. [when he understandeth not what he faith. If not, it feemes a Dogmatical faith is not the Title then in your account. If yea, then doth the Minister prophane the Ordinance in giving it fuch; and hath not Mr. Blake fealed to many fuch blanks, and contumeliously abused the Ordinance?

[Mr.Blake. "They may tell him that poor fouls are thus mifera"bly obeated, in bearing them in hand, that these great priviledges,
"and consequently all further Church priviledges are theirs, when

" the conveyance is meer fraudulent that casts is upon them.

Anjw. I. Alas poor fouls ! Alas miferable cheaters! But who are they? They that bear them in hand that these priviledges are theirs by conveyance: which is not I. Let Mr. Blake answer for himself. 2. It was a gentler passage than this, that caused Mr. f Blake presently to inferr. [It seems be hath met with a company o cheaters.] 3. But to call his brethren cheaters, is nothing so dangerous as to call the conveyance fraudulent. That do not I do: for I say that there is no such conveyance, (unless you take the word improperly.)

Mr. Blake "They may yet tell him that a door is here opened to "Anahaptism, or multiplication of Baptism. A new door, of which

" either nothing, or very little, hath ever been spoken.

Anf. I. They may tell me so: but how will you prove that they tell me true? I see by you, that selling is easier then proving, and commoner then truth. 2. Your making this a door to Anabaptism, doth give them that which you cannot warrant them, and advantage the Anabaptists more under pretence of renouncing their advantages, than you defire: the common success of passionate oppositions. 3. Your seigning this to be new, and never or little spoken of before, in my understanding, importeth one of these consequences; either as if you had said [All Historie is false; believe nothing that ever you read in them; nay trust not your eyes and ears, that see and bear the contrary to what I say;] or else as if you had proclaimed. [Take heed how you credit even Godly Divines in the heat of their contention, even in the most palpable matters of sast.]

Mr. Blake. "When discovery shall be made that the Title when Bap"tism was administred was barely seeming, then all was Null ab
"initio in such proceedings: and as such persons alwaies were in the
"eyes of God, so now in the eye of men they are unbaptized persons.]

Ans. What proof of all this? but you say so? 1. Baptism is sometimes taken for the meer external Ordinance: sometime for that conjunct with the grace signified, or with the effects. As to the actual conveyance of pardon and life, I affirm that Sacraments are uneffectual to unbelievers; and so do you; If that be a Nullity, call them Null. But how prove you that the external Ordinance is a Nullity where there was no Title? The Title indeed was Null ab initio, but prove that the Ordinance was so too?

well I this must be proved from Simon Mague and from Tirius: 1 If Titius got poffessions presumed to be his due inheritance, and ofterwards it be made appear that it never pertuined so him, but " to Sempronius, all'is to be indeed invalid. Anf. But if this poffession was delivered by a sealed instrument, as possession of pardon is to a Traytor or Malefactor (where right and possession are co-incident.) and the Tenor of this instrument be, that only those that are returned to loyalty shall have the benefit, (e. g. pardon) and a messenger is sent to deliver these instruments to all that profess Loyaltie; here if any Traytor fhall profess that Loyalty, and feek to kill his foveraign the next day, though all be Null as to the effect of pardoning him, yet the external acts offealing and delivery are not themselves Nullicies. And if it be the will of the Prince that this act shall be effectual to its end, when the person shall return to his Loyalty, without the fealing the instrument anew, it may even to the effect be valid afterward, that through his fault was not fo before.

But if the Anabaptifts must have this news that I am turned fo far to them as to open them a new door, let them take altogether, and make merry that Mr. Blake and I are turned fo far Anabaptifts together, and then there may be hope that while we two hold open the door, more may come in ere long. He oft tells us that it is a Dogmatical faith, or a faith thort of justifying, that entitleth to Baptism : England swarms with people that have not a Dogmatical faith, and yet they receive the Sacrament of the Lords Supper, and their Children are Baptized (and what faith their ancestors had, who knoweth?) There's scarce a week but I hear one or other tell me, that Christ is God and not Man, or Man and not God, or that they do not think any one hath beenour furety, or made any fatisfaction to God, or fuffered for our fins. If all these Baptisms and other administrations be Nullities, and if Mr. Blake will but teach that all should be rebaptized, whose parents are now discovered to want the Title of a Dogmatical faith, I much fear, he will yet have more rebaptized persons in one County than now is in Ten, at

least.

If the Minister be commissioned to deliver the Sacrament on an unjust claim, this justifieth hisact, and as he did his duty,

fo he hath no Scripture for the repeating it.

I before instanced in the case of a scornful Jew, that purposely comes to Baptilm to deride Chrift, or to be in a capacity to mifchief his cause or people. Hath this man a Title by Gods Donation to Church-membership, seals, and all the blessed priviledges of the visible Church, which Mr. Blake fets forth? If he have, then malicious wickedness is the condition of Gods great mercits. And when shall we see the Donation that conveyed this Title to him ?

Mr. Blake. 6. " They may tell you that that Scripenre inflination of Circumcifion in the flesh, and Circumcifion in the heart, is bereby overthrown. Anf. 1. They may rell it me twice, before I will believe them once. 2. They may tell it you as well as me, Was it not possible for a Jew upon militake to Circumcife a man that had no Right to it, and yet upon some kind of misunderstood profession? Refoive whether that were a Nullity first for your felf, and then I will study a further answer.

Mr. Blake: 7. "They may cell him that this principle fland-"ing, all persons dying unregenerate, die unbaptized ; yes all-"that were baptized in infancy and after converted remain still." " unbaptized, Anfw. 1. What I if I faw them Baptized with mine eyes? many fuch tales I know I may hear and I will believe them as I see cause. 2. I suppose by this that you seem your felf to judge, that all that are without a Dogmatical Faith are unbaptized.

Mr. Blake. |8." That it is much to be feared, if not vertain-"ly to be concluded that the Major part by far of Werceffer-"fire combination confifts of unbaptized perfous, there being "I doubt no good evidence of true convertion in the most con-"fiderable part of them - I am fure it is voiced that the most " prophane where the Minister carrieth any authority, are as

" forward for subscription as any.

Anfw. I. As to your bold centure of fo many performs whose faces you never faw, and whose names you never heard, it sheweth us what you dare do. You might more fafely have learne of Christ [] udge not that ye be not fudged,] and have hearliened to Paul Who are thou that Indgest another mans forwart ? 7 2. Especially when your confure is founded upon lying fame, as it is.

This is the way to discredit all history, when Godly men dare publish that of so many in a County, which the whole Country almost, that are capable of understanding such marters, do know to be false. 3. Have we groaned, and prayed, and suffered so long in hope of Discipline, and yet are there Godly Minishers among us, that have the hearts to calumniate and reproach the artempts of it, where they never had the sace to acquaint us with the least mistake or miscarriage in our way? Ah what wonder if the poor Church consume away in its corruptions and divisions, when this is the friendship and affishance of its guides? But of this before,

The other fummary of Mr. Blakes oppositions, is pag. 950,551.

in his introduction, where be thus declares his minde.

Mr. Blake ["And truly (Sir!) if I should have a thought of a changing my opinion, I know not how to look to the end of the danger that will follow. I must first necessarily engage my self in an ever-lassing Schism, being not able to find out a Church in the world of any interest, in which I shall dare in this account to hold communion.

Answ. O the power of prejudice 1 What Church in all the world was ever of your Judgement ? And would you have separated from all the Churches in the world? But lets hear the rea-

fors of your fear.

Mr. Blake. [" Ishall fee in many members too clear symptoms of

non-Regeneration and Upbelief. ---

Assis. 1. Do not those persons profess a Justifying faith?
2. Or is it Infallible symptoms of the contrary which you mean, or which are sufficient to nullifie or invalidate that Profession? if not, you say nothing: if so, then 3. Dare you hold communion with no Church that hath some members that in your own Judgement are unfit to be there? How oft hath this opinion been confuted in the Separatist? But you add your reason.

Mr. Blake. ["Though this will not bear a separation, yet this con-

Answer t. The Enemy of the Church needs no hands to do a great part of his work, but our own. The Anabaptists take us to be all unbaptized, and thence infer a necessity of Separation. Their Separation troubleth the Church much more than their opinion.

opinion for re-baptizing. Our endeavour is, at least to bring them to this, that being re-baptized they would reft fatisfied and live in peaceable communion with the Church. Mr. Blake fleps in and confirmeth them in their confequence, on supposition of the Antecedent which we cannot fatisfie them in; and fo frustrateth all our labour, and gives them the day, in that, and confidereth not I fear the danger of promoting such a schism. But he would do well first to answer the many Reasons that Mr. John Goodwin hath brought against that opinion, and take his work clean before him. If I knew a Church or whole Nation of men that thought verily they were truly baptized, and I thought that it was not fo, if yet they profest true Faith and Holiness, I durst not separate from them. 2. But how irkfom must it needs be to your Judicious Readers, to have such conclusions tost up and down with meer confidence, upon suppolitions, which you dildain (or deign not) to prove? One Argument to have proved that our Principles infer the Nullity of the Baptism of the Unregenerate, had been more worth than all this kind of talk. I say that Deo Judice such men have no Title by any Grant or Gift of God to claim or receive the Sacraments, though the Minister have Commission to give it to some unjust claimers. This opinion professeth the Nullity of the Title which is denyed. Do you prove that it also inferreth the Nullity of the external Baptism it felf, which was justly administred, though unjustly demanded. Its tedious to read voluminous Disputes, where that which requireth proof is still taken for granted.

But if all this were so, I think you must still be a Separatist on your own Principles. For where would you find a Church (among us) where there be not many that have not a Dogmatical faith, which you say soult give them Title to Baptism?

Mr. Blake. ["And if I be holpenous (as indeed I neserly despair)

by any distinction of forum Dei and forum Ecclesiae, Univocal

and Equivocal, what thought then shall I entertain of the Holy

Scriptume?

Answ. I cannot tell what thoughts you will have of it, but I can partly tell what thoughts you should have of it. Will you deny that the Scripture most commonly speaks of God him-

himself in equivocal terms? I hope you will not? And how should it speak otherwise to mans understanding? And yet what choughts will you entertain of the Scripture? You will not I hope take on you to know no difference between Jesuitical diffembling equivocation, which is to deceive, and the use of equivocal terms, either necessarily for want of other words in being, or Rhetorically for ornament, or when custome of Speech hath made them the most apt? Will you so far equivocate with equivocal terms, as to consound the culpable equivocation with the laudable, and then say, [What thoughts shall I have of the holy Scriptures?] this dots not beseem an Expositor of the Scriptures.

And whereas you next add the many titles given to the unregenerate, I have answered it before, and more may do in the next Bispute, besides what you had even now from Mr. Ruther for d. These titles were never given to any of your Professor a faith short of that which Justifyeth. And yet there is no passage in your Book that amazeth me more than your frequent and consident Affertions of the contrary, and pretents of the common

Judgement of the Church to be on your fide.

Pag. 116, 117. When I had faid that Dr. Ward would not have found a second to undertake his cause, you say, ["How this passification of the pen, may well be to every intelligent. Reader matter of admiration that a man of such mustiplicity of reading. Sould think that Dr. Ward in this opinion mould not have found a second, when if he had perused our approved Authors about the amostion, especially since it came to a puntinal just debate, he may foon see that he hath almost every one to appear for him, if this which he mentions he his opinion nules perhaps he hath heen so beld in reading the Fathers and other Writers for the first thirteen or sourceen hundred years (in which see will I think come out and vie with him,) that he hath not regarded what hath been said this.

Anjw. 1. Your groundless insipid scorn, about reading the Fathers of the first 1400 years, doth no whit clear the Truth, nor strengthen your Cause, nor (I think) tend to the pleasing of God. 2. One of us have certainly exposed our selves to the Readers, when we stand wondering thus at each

other, and profess our understanding to be at so great a diffance about a matter of open fact. I must still fay, that I hoped Dr. Ward would not have found a Second to undertake that Caufe. But this doth not intimate either that I never read that any was of his minde before, or that I expected not that any should be afterward: Its one thing to be of that Opinion, and another thing as his Second to undertake it. But I will now fay more than that which you wonder at. I must profess that I do not know of any one Protestant Divine, reputed Orthodox, of that Judgement, before Dr. Ward and you: though some Papilts and Arminians I knew of that minde : and fince I finde Sir Hen. Vane maintain in and one John Timfon, in his Defence of M. Himphrey; and now newly M. Humphrey, in his second Vindication of Free Admiffion. Let all Readers now come and wonder at your wondering and mine, or at least the vast disagreement of our Judgements, in such a point of fact. All that ever open the books of Protestants come and judge betwixt Mr. Blake and me. Dr. Ward and he do maitain [That a certain kinde of faith which is short of Inflifying faith giveth title to Baptifin even before God I fay [that only true fustifying faith is the condition of our Title before God, as given by him, and warranting our claim; but that the bare profoffion of that Instifying faith (but of no lower) dath make us fuch whom the Minister must give the Sacraments to if we claim them. and fo by it we have a Right to them before the Church, and fo far before God as he is the approver of the Churches act. Mr. Blake faith almost every one of our late Writers appear for him: I fay, I remember none of the Reformed Divines for them: Nor do I finde that Mr. Blake himfelf hath produced any to that end, but by meer abusing them, Certain I am, that the common doctrine of Reformed Divinesis, [that found beleivers are members of the mystical Church, and that professors of that belief are members of the visible Church, to whom we must give Sacraments. But as for your third fort, who believe with another kinde of faith, or profefs fo to do, it is not their ufe to take thefe as members of either, or fuch as have righe to Sacraments.

One more Objection I finde much flood upon (which I had almost forgot) viz. The Sacraments are appointed for the visible Church: therefore all that are of the visible Church have Eight to them. I Aním. the word [appointed] is ambiguous. If it mean only that Ministers are appointed to deliver it to men upon an outward Profession and Claim, this we still grant. But if the meaning be, that Hypocritical or Unregenerate Professors have any Moral Donation or Promise of them, or any command to claim and receive them, in their present state, this is but a bare affirming of the thing in question; and so their Consequent is the same with the Antecedent. What Mr. Galespie and Mr. Rutherford, and many other Divines have said against it, you have seen before; as also by what Scripture-Evidence it is destroyed.

Ob. But tis faid of the Jews, that to them pertained the Adoption, and the Glory, and the Covenants, and the giving of the Law, and the Service of God, and the Promises.

Rom. 9. 4.

Answ. I. Yet will it not follow that all these pertain to all the Visible Church, and therefore not to the Church as Visible. The Glory, that is, the Ark, and other figns of some Glorious Presence, and the giving of the Law here mentioned. with other Priviledges expressed in the next words, were proper to the Jews. 2. The Jewish Nation contained some that were truly fanctified, and some that were not. To the later fort was given the Law, Covenants, Promises, &c. providentially, and by way of Offer : God so ordered it, that among them these excellent mercies should abide, and to them they should be offered; and if they had heartily accepted them, they might have had a proper Title to the Benefits of the Covenant it felf. And it fell out that the feals were actually applied to them upon their pretended acceptance of the offer, and upon their claim. But to the former belonged the Covenants and Promises as the instruments of Gods Donation, whereby he conveyed to them actuall Right to the Benefits : But fo it did not to the latter (unless we speak of some particular promise made to this or that indiviall person, or some temporal promises to the Jews as Jews, and not as a Visible Church) Yet may it well be faid that to the Jews in general the Covenants, Promises, &c. belonged, not only because the Regenerate were Jews, and the whole Nation was denominated from the better part sometime, but also (which

is Pauls sence in that Text) because it is not the foresaid proper Right that is here spoken of, but the actual sending of this Light among them, and the tendering of it to them, and continuing it with them, together with the success of it so far as that some were sanctified by it, and others seemingly consented to it. And thus we may say of England now in the general, that it enjoyeth the Gospel, and Sacraments, &c. in that they are among us, and all men that are truly willing may have a saving title to them, and the rest that pretend to be willing and are not, do actually partake of the External Ordinance, though to their own condemnation, through their own default. But this is no affirming that the unregenerate have a proper Title given them, which may warrant their claim in that estate; I mean, to the Sacraments, which are special Ordinances.

The Reverend Vindicator of Free Admission, layeth down 14 Second Vin-Reasons to prove that I the Covenant in the general Grace and ex- dication, sag. ternal Administration of the Ordinances belongs to the whole Church 6, 7, 8. as Visible, and to the several members alike To which I fay, I. that it [belongs] to them, is too large a word without distinction to use in a profitable discourse. I have elsewhere shewed that Covenant and Seals do belong to them in some sence, and in other not; and how far fuch are in Covenant. 2. Note on the by, that if this were granted, its nothing to Mr. Blake's main cause against me, that [a Faith short of justifying gives Right | For no man was ever a member for a Faith short of justifying but only for a faving faith, or the profession of a faving faith. 3. Note that the stress of the Controversie is not [Whether it belong to them at all?] but whether (as he affirmeth) to all alike ? Enough is faid before for the folying of his Arguments. More particularly.

To the first. Pag. 6. How the whole Nation of the Jews were in Covenant, is before declared, (more than which is yet unproved:) and also how little this makes for his End.

To the Second: We easily grant that the Gentiles are graffed into the same Olive, and are as much in the Covenant of Grace as the Jews were (so many of the Gentiles as profess ChristiChristianitie.) And because it is no more, it is nothing to their

purpole.

To the Third: I Answer: There's no doubt but the promise belongs to all that God shall call; that is, the bare offer belongs to all them that are called uneffectually, and still remain in unbelief: And the worst of them are invited to Repent and Believe, which when they do, they have Title in that same promise to Remission and the Seals of it: And when they profess to Repent and Believe, and so require the Seals, they have such a Right Coram Ecclessis, as that we must admit of them. But more

than this here is yet no proof of.

To the Fourth: The Called some of them obey not at all: some of them obey ore tenns, and as to fome faith thort of justifying : and some of them obey the Call fincerely. You mean the Second : Of whom I fay, 1. Prove if you can that any called ones may have the Sacraments, that profess not faving Fairh. 2. And prove that they who barely profes it have the Title which is in controversie between us, which will justifie their claim, as well as our giving it on that claim. The faving that they are called is no proof. As for your phrase of an outward being in Covenant Iyou know I affirmed it long ago expanse hominis, they outwardly covenant with God, and oblige themfelves. But if you mean it ex pures Des, that he hath any fuch meer ourfide promifes when he meaneth not as he speaks, or that he is actually obliged as a Covenanter to them, yea but for outward things I have long waited from others for the proof in vain. As to the phrase | Equivocal | wowThall have more of it. God willing in due place.

To the fifth: There's difference between the Jews then and the World: I. In that one part of the Jews were finere in the Covenait, and that in great numbers; in whom, as it were, the life of the Church did abide. 2. In that the rest of them (as to the main body) professed that true faith which others had. 3. And in that such bare professors were thereupon admitted into that Societie, and into those Ordinances, which tended to help them to that sinceritie which they wanted some of othich Ordinances they were immediately bound to use, and

others

others of them but in order after their Convertion: and though they used them unjustly before Convertion, the thing was a mercy in it self, though mis received by them. 4. And then they had many temporal promises which no other Nation had: nor have we. I think heres a difference from the Gentile world.

Prove more, if you affirm it.

To the Sixth: I have answered it over and over before. They are commanded to be circumcifed but as a fign and feal of the Covenant: Therefore they are bound first in order to consent in heart to the Covenant: And if they do the former without the later, it may shew that they have by outward covenanting obliged themselves to God, and so are annumerated with his lessed soldiers by the Church: But it provets not that God is in actual obligation to them, except only as to any of those mercies that were absolutely promised to the Israelites, and belong not to us.

To the Seventh: The weak unworthy Author of the book of Infant Basis in, whom you are pleased to load with a Title which his confcience doth difown, doth heartly perfift in believing that the conditional Covenant is made to more than the Elect, even to all, at least that hear it; and that this is the effect of Christs blood; and that the entrance into covenant, and accepting the terms of it, ore tenue, or not fincerely and uncelervedly, is common to Elect and Reprobate. I But all alice is no-

thing to the prefent bulinels,

To the Eighth: It is a strange consequence that such [Must renounce their profession, and never come to ordinances, &c.] Must imported Dury. And their duty is sincerely to Repent, and Believe, and Profess, and not to renounce profession, but only to ament the salshood and hypocrise in profession what they did not do. Nor is any bound to stay from Ordinances surply, but to repent, helieve, and so come; as Peter hid Siman Margus, Repentand Bray, &c. But if he will profess fally, and come without Repentance, let him do it at his peril, and not think God is obliged to bless him in it; which would lead hard up to the Papists Opm aperatum, though I know how much this is disclaimed by Mr. Blake. For when you liberally give such mena

a Title Coram Des to the Seals, what can be that Title but the Opns operatum of a verbal profession: For though a Faith short of Justifying be talked, none of you all can tell who hath it, and who bath it not; and yet I find not so much openness as to speak out and tell us whether indeed all the Hypocrites that have not so much as the Dogmatical Faith which they profess, have indeed a Title before God to the Seals, on the Opns operatum of profession or not: Though by consequence it appeareth

that you must fay fo, or cast all your canse away.

To the ninth I Answer: If you know him not a dissembler, he is to you what he professeth to be: If therefore he profess that the Foundation is said, when it is not, you must endeavour to build him up. But if you know him to dissemble, I suppose you will rather help to lay the Foundation before you go any surther. But 2. If you can say as much to prove that I may not teach any but Disciples the observable commands of Christ (in section); that is, do my best to teach them) as I have done to prove that wicked men have no Title to the Sacraments which will warrant them Goram Deo, to claim them, you will do much towards the changing of my minde.

To the Tenth I answer: This confusion marrs all. I have oft told you, unregenerate men are really in covenant as to their external engaging act; and this they may break. But doth it follow that they cannot violate their own promise, unless God be

actually obliged by promise to them.

To the Eleventh. I will not stand now to search whether ?n-das was one of them that was bid Est, and Drink: But supposing it granted, it is most certain that he was commanded as much to take and feed on Christ by faith: and that he was offered the Sacrament as a Sacrament, that is, a sealing and professing sign, as I have before explained. Now if he had so received it as it was offered, and in the nature of a Sacrament, as Christ bid him; Take, Est, Drink, then certainly he had done it in saith. And if he did not so (as he did not) he did not what he was commanded. And therefore you cannot hence prove a Right in ?ndas by any grant, to the separated sign, while he was destinate of the saith which by his action was prosessed Re-

ceiving:

ceiving the Sacramment as a Sacrament is an actual profession of faith: And you can never prove that Christ commanded fudato lye, by professing the faith which he had not; but only that he commanded him at once to Believe and thus profess it. He that will have men compelled to come in (to the Church) intendeth that they must bring a wedding garment: or else they shall hear, how camest thou hither?

You apprehend John Timpsons words to be apposite, which imply a contradiction, or touch not the point: If the right Object be really believed (even that which is the full Object of faving faith) that very belief is faving, and proveth the holiness of

the person.

DVID

To the Twelfth I answer. General and special Grace, I resolvedly maintain. But when will you prove that it is a part of General Grace to have a proper Title given by God to the Sacraments which seal up the pardon of sin actually where there is such Title? To have the universal conditional promise (or coverant ex parte Dei) cracted, and promulgate and offered the world, with many incitements to entertain it, is General Grace: But so is not either our actual heart-covenanting, the Remission of our sin, nor such a proper Title to the sign of both.

When you tell us of the Worlds Potential, and the vilible Churches affinal Interest in General Grace, you give us (pardon the truth) a meer found of words that fignifie nothing, or nothing to purpofe. You cannot call it General Grace Objectively as if the Saints had a particular Objective Grace, the reft a General : For Generals exist not but in the individuals. It is therefore the General conditional promise or gift, which you must mean by General Grace : This is to the world { without } indeed but an offer: But is it any more to any of the unbelievers or unregenerate within? what can be the meaning of [an actual Interest in a conditional promise] which all the hearers have not, and yet is short of the true actual Interest of them that perform the condition? I feel no substance in this notion, nor fee any light in it. I confess there is a certain poffession that one such man may have more then others; but as that is nothing to proper Title, fo it is not the thing that Sacraments are to feal, a vinsuong a teris In is his Dury to Receive Art his greater !

Lhave not Mr. Hudfons book now by me: but your folution by the two fives had need of some lifting. Its one thing to ask what is the end of Sacraments quoad intentionem precepts: and another thing to tell what eventually they produce. I do not believe that the brings men into a state of Grace is in the hands of God only, so as if he used not Ministers thereto. Ministers are said in Scrippure to conversand heal, and deliver and fare men.

To your 13th and 14th and last, I answer. That we easily confess that the covenant under the new Testament is better than the old: but this makes nothing for you, nor do you prove that it doth: the force of the first section of your book, as it may be the matter of an Objection, I have answered before. As to your Authorities heav, 1. Mr. Vines saith nothing which provethany approbation of your opinion: whether Mr. Burgess do, I leave to himself, for I know not certainly. All that I know of since Dr. Ward is Mr. Blake, Mr. Humphrey, and John Timpson, and John Timpson, Mr. Humphrey, and Mr. Elake, Your 3th and 4th Sections need no more applyer I think than what is already given. You needed not the opillars to support that point

which is the delign of your Treatile.

To thefe i find you add another; the greatest of all, pag. 611. which you fay finks deep into you ; but if reason will do it, I will pluck it up by the roots; partly by defiring you to perule what I have twice or thrice before answered to it, and partly by adding as followeth; That 1. If a man by militaken doubtings thall keep himself away from a Sacrament, that doth not destroy his Title to it or the Grace fignified, nor is it any ones fault but his own. I therefore deny your Miner : It is not this doctrine that cuts off doubeing, Christians from the Sacrament, but themselves that do culoably withdraw. To your Prosyllogifn : I deny the Major : that doctrine which concludes it fin in the doubtful Christian to Receive, doth not cut him off: For it concludeth it not his fin to Receive in it felf, but to Recrive doubtingly son that it is not Receiving, but Doubting, that is properly his fin ; and withall we fay, that lit is his Dury to Receive land his greater Sin not to Receive

Receive than to Receive. And though an erring Confrience doth alwaies enfnare, and fo create a necessity of finning which way foever we go, till it be rectified, yet its a greater fin to trespals against a plain precept, than against an erring Conscience in many cases. But the main stress lyeth on your proof. which is from Rom. 14.23. What foever is not of faith is fin | But I could wish you would consider it better, before you press home that Text to the same sence against all other ducies as you do against this, left you leave God but little fervice from the Church. 1. It is one thing to doubt about indifferent man ters, fuch as Paul fpeaks of as eating, &c. For there he is condemned if he eat ; because he is sure it is lawful to forbear ; but not fure that it is lawfulgo eat. But prefs not this undnus in case of necessary duty: 16 God command me to pray, praise or communicate my doubt will not justifie my forbeatance. and though it entangle me in fin, it cannot disoblige me from duty buel thall fin more if I forbear. to Apoll a bereard was

Fou tay [If is be fin for the unregreened to the Receive, then a some the doubting Christian be perferented and canfegaouty functional day.

True: but that serve long of the doctrine, but of his errors and it is the case of all practical errors; which will not therefore justifie you in blanning the doctrine; its the unavoidable effect of an evering Conference. And again I say, he sinner hours in forbearing.

Whereas you conclude this Argument to be convending. It have told you before why it convinces have me a bit to you before why it convinces have me a bit to you before why it convinces have me a bit to you before well would ask, whether it do not also convince you betyout out doctrine is as implified to Prof. I am pall-doubt pharmoconly made Christians, but ever most doubting Christians have more knowledge that they have true justifying faith, also the rest of the world bave, that they have true justifying faith, also the rest of, the world bave, that they have true justifying faith, also the rest of, the world bave, that they have true planting faith and negated it is to persist deed they have not only far more vanie to doubted the position of their Dogmacical, faith, but have less true knowledge of its. At least many of those its thus with, when so many true Christians do as made doubt of their Dogmacical faith, at of any. Now what will you donwink all these hisyon take their faith

faith it self (though common) to be their Title, then they must according to you, all keep a way, while they doubt of it: And if it be but the verbal profession of that Dogmatical faith that is their Title, before God, and their own Conscience, then any insidel may make himself a Title at pleasure by a lye, and the bare opas operatum of speaking the words which he never believed, but derideth the sence while he uttereth the terms. As you will save your own Communicants from condemning themselves then for want of Assurance of their Lower saith, so shall you direct us to do by ours.

I will only add this Question, What Description must that man give of the faith short of Justifying, which entitles to Baptism, who takes Justifying faith it self to lie but in Assert? You know my meaning: It will be certainly another kinde of faith, than Mr. Blake describeth that such a man must require.

I had thought I had done with you at this time: and this day I received a Book of Mr. Prins writing, containing the fruit of your Doctrine; and therein I finde a paffage of yours cited from pag. 127, which makes me think it may defer to further confideration than I thought to have taken of it.

You fay ["Giving and Receiving being Relma, all thole "Texts that prove it the duty of any to Receive the Sacrament, dother nomine oblige the Minister to deliver it to them, or admit them, because softio uno Relatorum, ponitur alterum.

Alfin, Must Logick doube deed at last ? If so, it will give us leave to distinguish between Relata secundism dici & seandism dici & seandism essert the season well in essert in

fer your people the Sacrament, and not perform your duty ! they are not bound to Receive it, when you are bound to Offer it : but only on condition or supposition that you actually do Offer it : fo that it is not your duty and theirs that are connexed as Relata: else they should be bound to Receive that which is not offered them; for you may neglect your duty. Nor is it your actual Offering and their actual Receiving that are infeparably connexed as perfect Relates; for you may offer it, when it shall be refused.

Bur you'l fay, ["At least the thing intended stands good : that posito recipiendi debito ponitur etiam debitum offerendi. I anfwer: Not alwaies fo neither, un'ess you take the Duty of Reception to be actual and absolute, and not conditional: For you may be bound to Receive on Supposition that I offer : both this and many other things which I am not bound to offer : Much less am I eo nomine (as you strongly say) obliged to deliver it to you. You may be obliged to give me Thanks, Suppofing I bestow a Benefit on you : and your thanks hath relation to my Benefit : and yet I do not yet understand that I am eo nomine obliged to give you that Benefit, because you must be thankful if I do. Your Obligation to receive, is plainly confequential and hypothetical, supposing I actually offer it : and that cannot so necessarily infer the duty of Offering. For I make little doubt to prove, that in many Cases when the Minifter sinneth in his Offer, it is yet the Peoples duty to receive it if he do offer it. The Scribes and Pharifees might unjustly usurp the Chair of Moses, and yet it may be the peoples duty to hear them. The Priests may usurp their place, and yet the cleanfed Leper may be bound to fhew himfelf to them. Nero may fin by asking Tribute, when it may be my duty to give it him if he ask it. If Mr. Prin had thought that your Argument would justifie a Thief in taking his purse by the high way. I do not think he would have cited it. Giving and Taking here are Relatives too: If a Thief demand your purfe, refolving to kill you if you deny it, it may be your duty to Give it, to fave your life; when in my opinion it is not so memine his duty to Demand or Take it. have the Secretaries in

Well but this is not the chief part of my answer to you. If you had laid better grounds for it, and well-limited it, I might well grant you, that when the People are bound to Receive, it implyeth the Ministers duty to offer it them. But then you must take duty as you finde it entirely, at least essentially, and you must not cut off a piece of a duty; yea, leave out she effentials, and turn'it into a fin. God commandeth people fift to Repent and Believe, and then to prefels it by words and facramental actions, and therewith receive the feals of his special grace. This is your Dury : Perform your duty fo far as is antecedent to mine, and I shall confess that mine will follow, and I must offer you the Sacraments. But if you will refute to repent or Believe, or to profess that you do so, in a eredible fort, or will by word or life profess that you do not so, and wet will demand the Sacrament, you do not your duty, and fo I am not obli-Prove that it is a mans duty to receive the Sacraments without Fairh and Repentance (yea or a credible Profession of them;) or to profes by that Reception that he Takes Christ and Believeth in him, when it is a lie, and then you av formewhat. All men are bound mediately to receive the Sacrament; that is, first to feek after the Word, and then to hear it, and then to believe and repent, and then to feek the Sacraments : but it followeth not that they may do the last first, and receive before they repent.

Moreover, as the Receiver is bound ad ordinem to modum, and not fimply and any how to receive: for am bound ad ordinam to modum, and not any how to give. And therefore I multifull know my call to it as a Paffor, and I must do my best to help the people to a due preparation, and I must do it Decently, im Order, and to Edification: and the miss of one of the femaly cuent the duty into a sin. I am not therefore of your opinion, as you next express it, that [there is as many Scripenre presents and presidents to deliver the Sacrament to all, as to any, supposing them within the Charch, and neither unintelligent or excommunicate.] If this were true, then r. If any of the Parish will say, Sar I am none of your Plock; I remounce your Pastoral over sight; but yet I will have the Sacrament from you; it seems I must be forced

forced to do the office of that Relation where it is disclaimed: And if all the Anabaptists or Separatists of some neighbour-Church demand it of me, I must give them all the Sacrament a or if all the Parishes about slock in to me, or a thousand strangers, I must give it them all; or if the Parishioners will resuse to speak to me, and to be personally instructed, and one will have it leaping, and singing, and laughing; and others will have me bring it them from house to house, I must give it to them all; and why not, if they swear and surse when they demand it, or profess to take it meerly to ensoare me? For none of these are supposed unintelligent or excommunicate.

But I find you take up this Reason before in another fort, self. 2. pag. 3. Having given a touch about Arminius to doubly defective of ingenuity, as shews you to be but a man, so which more in due place) you add ["This destrine enforces them to dis" singuish between what gives Right, as to a man own part, to "Church membership and Ordinances, and that which gives Right

" so be admitted : mbereas the truth is, these are Relata, quorum posite & substantial uno positur & tollitur alcerum. Besides, there is this great inconvenience it rums down right into, that the Mini-

"fer fall be bound to adminifer the Ordinances (particularly the "Sacrament) unto people, when they are bound upon pain of damna-

" tion not to take them.]

To all this Landwer: 1. I do not think you ever read such a distinction as you here frame: at least, not from him, whom (you know). I have reason to think you intend. Doubtless, he that hath Right to be admissed, hath also in seeden for a Right on his own part to Ordinances. This is not fairly done: Indeed a Right of Admission may be in the Minister, (who is another subject), when yet the party hath no Right (of the same fore) to be admisted, or to seek or Receive.

But we must once more confider your Canon develors. And so what is said before, let me deal plainlier with you, and tell you that the things in question are not Related. For though actual Giving and Receiving have formed and of Relation, you several Rights, with the Jun danking of Late medicality, are not Related Show used you can how Junear live reference and home and how Junear live reference.

Mmm

Moreover,

Moreover.

Moreover, the Diffinction which is used by those whom you here oppose, is (not as you feign it , but) between [a Right Coram Deo to claim and receive the Sacraments] and [a Right or Duty of the Minister to give it upon claim or demand.] Now the former Right's actual and positive; the later but suppositive : Demanding or seeking is supposed to go before my giving, and my right and duty to give : And I think (according to my small skill in Logick) Demanding and Giving are no infeparable Relates; and I am content that any beggar at your door be Judge : This or nothing you must prove to your purpole. And if you prove it, I may the next time I fee you demand all your Estate and Learning; and what will you do then? And I with fubmission to the Judgement of better Lawyers, efpecially the Learned Citer of your words) I conceive that [a Right of delivering on supposition of a demand or claim 7 doth not so necessarily suppose a Right to demand and claim, as one Relate supposeth its Correlate. If a man demand your coat (upon terms of violence) you may give him your cloak also ; and yet no more justifie his demand, than you justifie his finiting you by turning the other cheek. But if I flould be miftaken in thefe Law-matters, I must remember Mr. Prin that when ever he delivereth to fouldiers the key of his house to prevent the breaking open the doors, or delivereth them his Arms or moneys to fave his life, or a contribution to fave the reft, he juftifieth their Right to claim all this. And by the fame rule when ever he went to prifon at their command, he fullified their right of commanding him : For Commanding and Obeying are as much Relates, as Demanding and Delivering t of Admidion may be in the Mandler, I who is a arc.

By this time you may fee what is become of the Grievens inconvenience] which you dreamed we were running downright into. I hope you would not perfwade the World that ever we taught, that it is our duty to give Effettively, which ever caufeth a reception, not yet to deliver the Sacraments, but on supposition of their claim or feeking, to any fuch men; nor yet to perfwade them to claim or feek them on fram que in their prefent unbelief and impenitence with a falle proteffion of the contracam M

ry.

And then do you indeed count it so grievous an inconvenience that we should be bound to give it to an unjust claimer on supposition he demand it, on a lying profession of Faith and Repentance, which yet is credible to me] and yet that he deferveth damnation for his lying profession and unjust claim and receiving. If the Iliaca paffio were common in London, and this miferere provoked some rich Physician to so much compassion, as to deliver to his fervant a gold bullet to swallow for the Cure (which is reputed fo good a medicine) and many come for them that are really fick, and swallow the bullet, and it saves their lives; but many others counterfeit the disease through covetousness of the gold, and the servant believing them, dilivereth them the bullets; do you think here the fervant did more than his duty, when he is not able to judge who diffembleth, and the Physician thus leaveth it to him? Or do you think that the covetous diffemblers had coram donatore a just claim, supposing him to be able to discern their deceit? Or is here such a Grievous inconvenience as you imagined? I think not.

And as for the inextricable difficulties which you think this leads into, another may see the way out of them, when you do not; and he may as confidently conceive that the difficulties and

inconveniences of your way are far more.

As for that part of your Book which ownerh Church-Difcipline, and the power of the Keys, I give you thanks for it, and affure you if we could but fee it practifed, even less rigorously than the ancient Churches have practifed it, when there was no coerfive power of violence to enforce it, but rather the fword of perfecutors to discountenance it, we should not trouble you with Contests for any other suspension. For my part I blame many of the suspenders as heartily as you do; but it is not for doing too much, but for doing too little, and in diforder. And I hope you that are for Excommunicating where others do but fuspend, (though Mr. Prin can tell you that even that is [in truth an actual Excommunication, without any precedent citation, articles, legal proceeding, hearing, fentence, &c.] Append.) will do more than they, and not less, according to this principle. And if you will needs believe that you are not au-Mmm 2 thorized thorized to do it (a ready way in this age to put off some troublesome work) I hope you will seek to them that you think have Authority: If it be in a meeting of Ministers, make use of them: If in a Bishop, use him if you have one, if not, procure one. For me thinks men that own the necessity of Discipline, should do their best to procure the exercise of it.

And as for that Book of Mr. Prins, which occasioned me to say the more to you on these passages, though I highly homour the Author's name, and disown the way of his Vicar A. against whose way he principally intendent it, yet I must say

that his writing thews me, as well as his I con, that

All fless is graft : the bell men vanity -

And what the Church and World must fuffer, if the best men had the ruling of it. That all ministers who will not give the Sacraments to all their Parishioners (legally qualified and deliring the same) p. 4. should be used as he directeth, via their Tithes withheld by the people, themselves imprisoned and ejected. I cannot wish; especially if I consider what the legal qualification is, and if I believe him (here) that no Ordinance can be made without the confent of King, Lords, and Commons, and that the Ordinances wanting these are meer Nullities in Law. These evils which I foresee, go not down so easily with me as with that pious Author: 1. That hereby the greatest part of the ableft godly Ministers in England (as far as I am able to learn) must be turned out and imprisoned : 2. And then the Churches either left destitute, or possessed by ignorant drunken scondalous men there being not worthy men of his judgement to supply them. 3. And how many thousand souls may perish everlaftingly? 4. And Gods worthip be abused, and his name dishonoured through the Land. S. And the great hopes of godly people frustrate concerning the prosperity of the Church as to posterity; and their joy turned into forrow. 6. And the enemies have their ends. 7. And would be able to sell us that where the Bilhops cast out one able Minister, they have cast out many. 8. That even the men whom Mr. Prin most intend-

eth, should have so much to say for their former resultance and ulage of fuch men as he as to fay You fee now what men thefe are, and what defolating cruel works they would make, if it had fallen to their Lot to govern.] 9. That even the muleitude of fober Godly men, should have such a remptation, to resource at that which once they lamented, even that fuels as Mr. P. are kept from power, and that they have escaped so presen calamity as he here deligneth them. 10. That indeed fuch a spirit of violence should be found in so good a man, that hath talted of fo much perfecution himself, as to endeavour to imprison and eject all the Ministers in England, that think the Law of God is stricter then the Laws of England, (standing as heretofore) in point of Qualification of Receivers 11. That the Quakers, who are whom we must admit. now crying down Tithes, should be so much furthered in their delign, as to have the people taught to detain them by Law and they that are crying down the Ministry, should be so far directed to eject them. 12. And that the multitude of obstinate, rebellious people, that will scorn to come to a Minister, or hear him speak to them personally, or will live in many notorious Vices (which the Law enabled us not to use Difeipline against) or the ignorant that know not who Christ Is, God or man, nor will be accountable to us of their underftanding the Effentials of Religion, but watch all advantages to defame their Ministers, and hinder their doctrine, and detain their maintenance, and get them out; I say, that these should have now directions put into their hands, for non-payment of Tithes, and for imprisoning and ejecting them: All these things I confess are grievous to me; though I believe that the principal intention of the Author was, to direct some better men, that might be wronged by the overmuch rigor of some Minister, that was guilty of unwarrantable separation: But good meanings will not warrant such attempts. Were I of Mr. Prin's Judgement against suspension from Sacraments, I think yet I should rather choose to be sufpended in another fort my felf, than be guilty of Imprisoning and Ejecting all the Ministers in England, that gave not Mmm 3

the Sacraments to all their Parishioners, according to the

of Kings, Lords, and Commons.

And herein I see what one bad opinion or principle in practicals will do, even in the best and most experienced men; and what actions must be expected from the best man, if his Judgement be mistaken: And I see also whether the Doctrine of Common Admission leadeth.

to the direction on eyest them. 12. And contains and code of the or the first of the or the code of the code o

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The fift Disputation.

De Nomine.

Whether Hypocrites and other Unregenerate persons be called Church-members, Christians, Believers, Saints, Adopted, Justified, &c. Univocally Analogically, or Equivocally?

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The life Disputation.

De . Vopillie.

Whether Lippocrites and other Unresented persons be called Church members, Chastern, Besievels, Saims, Adopted, Justin field, Green Univocally Analogically, or Equivocally

Luke 14.26. If any man come to me and bate not — his own life, he cannot be my Disciple. And whosever doth not bear his Cross and come after me, cannot be my Disciple.

weekly Now to ad her Bady of Court had ment

Vers. 33. Whosever he be that for saketh not all that he hath, he

cannot be my Disciple.

Gal. 5.24. And they that are Christs have Crucified the Flesh, with the Affections and Lusts.

Rom. 8.9. Now if any man have not the Spirit of Christ, be is none

of his.

1 Pet. 2.6,7,9,10. He that Believeth on him shall not be confounded—unto you which Believe he is pretious— Te are a Chofen Generation, a Royal Priesthood, an boly Nation, a peculiar People, that you should shew forth the Praises of him who hath called you out of Darkness into his marvelous light: which in times past were not a people, but are now the people of God.

Rom. 6.16. His Servants ye are, to whom you Obey. John 12.26. Where I am, there hall also my Servant be.

Ephel. 5.23,24,25,26,27,29,30. — Christ is the Head of the Church, and he is the Saviour of the Body. As the Church is subject to Christ, so let wives be to their own Husbands in every thing. Husbands love your Wives as (brist loved the Church, and gave himself for it: that he might sanctifie it, and cleanse it with the Washing of mater, by the Word; that he might present it to himself a Glorious Church, not having spot, or wrinckle, or any such thing, but that it should be Holy and without blemish. — No man ever yet hated his own Flesh, but nourisheth and cherisheth is, even as the Lord the Church. For me are Members of his Body, and of his slesh, and of his bones. See also Ephel. 4 12, 13, 14, 15, 16.

I Cot. 12.12, 13, 26, 27. For as the Body is One, and hath many members, and all the members of that one Body being many, are one Body: so also is Christ. For by One spirit we are all baptized into one Body — And whether one member suffer, all the members suffer with it; or one member be honoured, all the mem-

bers rejoyce with it. Now ye are the Body of Christ, and members in particular. Ephel 3.18. That ye - may be able to comprehend with all Saints, what is the breadth, and length, and depth and beight. Thel 3 13 To she and he may hablish sour beares unblamable in Holinefs before God rown our Father at the caming of our Lord Jefus Chrift mich att bu Stinten To resta smos kan gior A Cor. 6.14 . And Such ment Samon Front ; but we are Washed this ye are Sanctified, but ye are Justified winshe IV and of aba Lord Fofur and bythe Spirit of of Golden and god the A . A. S. T. Is ? Joh. 6.64. But there are fome of you the Believe not Joh. 1 0126; But ye Believe more because you with met of my pleop. See verl. 14,15,16. 1 Per. 2.6,7,9,10. He that Believeth on him shall not be confounded nuto pommbieh Believe he is pretions - Te are a Chofen Generation a Royal Priesthood, an boly Marien, a peculiar People, that you found them forch the Praifes of him who hach called you out of Darkwell into his more velous liebe : which in times past were not a people, but are now the people of God Rom. 6.16. His Servance ve are, to whom you Obey. Quer. 1. Whether in thefe Texts, the words [Disciple, Believer, Christs, Reople of God. Holy Nation, Saints Sunttified postofied, Servants, Washing Church, Body of Christ, Members, coc.] have not diver fam rationem, o diversum conceptum objectioum, from the same words used in other Texts, where they are spoken of the inregenerate : Quer. 2. Whether then, Reverend, Learned Diwines thould abbor the calling them A. members and all the metrices of that a Booting many are on Book : fo alfo is Chrift For by One friest as areal baptiaced

outoune Rody And whether one member fuffer, all the mem

The fift Disputation.

Quest. Whether the meer Professors of saving Faith, who have not the Faith which they do profess, are called Members of the Church, Believers, Disciples of Christ, Christians, Saints, Vnivocally, or Analogically, or Equivocally only?



It is here supposed, as being proved in the former Disputations, that only the Regenerate are Members of the Church as mystical; and that only the professors of faving faith and their seed, are members of the Church as visible; and therefore that those that have and profess to have that Faith only which is short of

Justifying, are members in neither sense; and consequently, not Christians, Disciples, Saints. It is therefore none of these, but only the Professors of a true saving Faith which we now speak of.

And its apparent that the Question is only de nomine, and therefore of the less moment. But yet, because the Exposition of many Texts of Scripture depends upon it, and because the Papilts, and the present English Underminers of our Religion, do raise real! Errors from these verbal ones, I think it not un-

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necessary to say somewhat to the point : which I shall do with

as much brevity as I can, without injury to the Caufe.

Because here are several Titles commonly given to unsound Professors, which the Question doth take in, and we cannot speak to them all at once, I shall begin at the first, and then the rest may easily be dispatch: yea, the most that needs to be said concerning them, will fall in, in order to the handling of the first.

But what shall we do for a Judge or Rule for the determining of our Controversie? Custom is the Master of Language: and if any one will pretend to fo much reason as to tell the signification of words from the bare Etymologie, contrary to Customs interpretation, the world will but laugh at him : For how well foever he plaies his part, he will but tell us how fuch words should be used, and not how they are used; and therefore he will help us to the right understanding of no mans words or writings thereby. Its Custom therefore, and not Etymologie. that we must be judged by : But Custom is here doubletongued. The world is not agreed of the sense of Analoga, nor well of aquivocals and univocals. I must crave of the Reader that he will fu pose here what I have already written about these terms to Dr. Kendall; that I need not to repeat what is there. The Controversie, though but nominal, is old between the Papifts and the Protestants; and the Protestants have commonly maintained all along fince the Reformation, that Hypotrites or meer Profesfors are but Æquivocally called Members of the Church: The Papilts have refilted them in this: and yet been forced in the opposition to cut the throat of their own Cause. Though it be the Defence of the old Protestant Cause here that is finally my Bulinels, yet it is the late opposition made against it by two Protestant Divines that is the occasion of my undertaking to wit, Mr. Blake, and (fince him) Mr. Hampbrey. And yet with them I need not have much ado: For, if we are not agreed, we know not well the state of our difference; and therefore have happily made our felves uncapable of following it far by Controversie, as being in the dark. In my writing to Mr. Blake, I use to say that such men are [Church-members, Christians, Saints, &c. but Equivocally or Analogically,] as being willing

willing to avoid all needless Controversie about words; but fometime (Supposing that Affertion) I use the common language of the Protestants, and mention equivocally only. I do not remember that Mr. Blake doth affirm that fuch men and true Believers are univocally called Church-members, Covenanters, Christians, &c. nor yet that he denieth it: fo that I know not what he is for ; but what he is against I partly know : For the term | Equivocal here, he tells us that he abbors : But he would take it as tolerable, if I had used the term [Analogical.] And if that might reconcile us, it is but his more heedfull reading of my words, and he will finde that I do ordinarily use it. As pag. 62. lin.4,5. [" It is an imperfect Confent, Analogically or Equivocal-"In called Covenaming, cre.] And after at the bottom of the " page, [and therefore fuch are faid, as to the Faith, Confent and " Covenant forequired but Equivocally or Analogically to Confint " Covenant or Believe, &c.] And pag. 64. lin. 6,7. [thefe men in er proper strict sense are no true Christians, but Analogically only.] "And pag. 65. [As he is Equivocally or Analogically a Beleiver, er Christian, so I yeild he is a Member of the visible Church, &c. These and other such places may satisfie Mr. Blake, if the term [Analogical] will fatisfie him. Well! but yet the term [Equivocal] he abhors : If fo; then he must either judge that they are Univocally called Church-members, Saints, &c. or elfe that there is a third, between Univocal and Equivocal. The former he speaks not out : the later (I suppose) he knoweth is denied by many Philosophers with so much reason, as that it deserveth his pains for a better proof. Its like he hath read it inter leges Aquivecorum, in the Logicks commonly read in the Schools, that Omne Analogum est Equivocum, (as Fascic. Log. pag. 21. & alii.) Its agreed on, that Univeca vel Synenyma are sometimes taken fo strictly for Paronyma, and sometime so largely as to comprehend the paronyma, fi careant homonymia: and thus it is that we have to do with the term. Burgerfdiein divideth Genns in synonymum five univocum, & homonymum five aquivocum, and makes all that is spoken inequaliter de speciebus suis to be Genus aquivocum. But then he meaneth not by inaqualiter that meer inequality in the Degree of Excellency in the feveral species, (on which some Scotists affirm that Animal is Genus Analogum quoad. hominem & brutum because man is prastantine animal:) but cum

una species ab altera pender, and so the Gonns doth magic ani, ale ters minus convenire; aut uni mediate, alrers per alterum. And fo he concludeth that Ens, fi genus fit, aquivoum genne eft ; quia Sabstantia magis eft Ens guam Accidens imb Accidens non eft Bon. nifi quia & quaterns pender a substantia. Yet this which is by the Schoolmen called Analogum attributionis is as like as belonged Univocals as any Analogum is as the fame Author faith page 155. Omninm longiffime a fynonymie abfaint bomonyma denfug quaque can fam homonymie habent in nobis ! propins ad fonomeno rum naturam acceding tropica, ac imprimis analogal ab omniam proxime que ambigua funt ob inaqualem acreb mionem : And vec thefe doth he there again reckon among the homonyma or aquisoca; dividing homonymic into that which is a Cara and that which is a Confilio, and into that whole Reason is ir nober, and whole Reafon is in rebus among which this integrally accordance is the highest, which the School-men call Analogie. For which Burgery! dicim. Keckerman, and other of our Logicians with formeronrempt reject the School-mens doctine of Analoga . O seq Dala

Scorns maintaineth, that imer Univoca & Aquicoca son darnir medium, in 1 Dift.8.q.2. For 1 Denominatives fas divers of the Scotists shew at large, and its past doubt are not media between them. Nam ficet non pradicentur anivoce de (nio fubielle quia de illis non pradicantur effentialiter, fed denomination [) men funt pradicusa Univoca, quia tribume cambon rasionem ticet accidentarians, fecundum idem nomen fiet fut fettes; we Meuriffe. For Scotus makes this difference in 19 Diffy 344, 30 Gin 3. Diff. 7. 9. 1. between ninvoce pradicuri and effering dicatum univocum, quod illud fit pradicari fecundum comdem rationem e Centialem univocatis : hoc vero fit practicure formanm eaudem rationem accidentariam inferioribus. And as Puronema to Analogaure not media inter univocum & aquivocum inter unum & muft a nullum medium invenirt poteff in rebusteres ute in vocibus inter fremficure unum & multa, medium invem-At univoca & equivoca opponentur panes fignificare unum & multa : ergo inter ex nullum potest constitui medium. Si igitur nomen aliquod segnisticat quidoium unum multis commune, univocum eft: st verb plura, equivocum. Quare nullum est analogum quod sit simpliciter tale, sed vel est anatogum univocum, vel analogum aquivocum: Analogum quidem um

vocum, si Ratio ejus una & eade conveniat multis, cum ordine tamen it a ut print dicatur de uno quam de altero: v.g. ratto animalis refe-En bominis & bruti &c. nt Meuriffe Metaphy /. Scot. 1.1.0.58,5 9. So Guil.de Rubione in 1 D'ff.3.9.3. faith, Voivocum opponi feli equivoco non verò analogo et denominativo: quia univocum (e habet ad aquivocum, sicut unum ad multa; unum autem proprie folum multis opponitur : fe babet autem ad anale gum & denominationm. ficut superius ad sua inferiora : quia uni vocum aliud est purum, aliud non purum : non purum est aut analogum aut denominativum : Nullum (uperius autem opponitur fuis inferioribus, Itaque univocu non opponitur analogo & denominativo : fed ab analogo diftingu tur tantum univocum purum, & a dexominativo univocum qui lditativum, seu illu d quod est & pradicatu univocu, & univoce pradicatur. See also Pofnaniensis in 1. Dift.3. q.1.alt.3.dub.3. & Ocham. in

1. Diff. 2.4.0. In. E. denying tha there is any Analogical prædication contra-diffinct from Univocal and Equivocal, Lege Meurif-Se Metaph. l. I. pag. 60, 61.&c. & pag. 110.111,112,&c. & Phil. Faventin. in Philos. Natural. Scoti Theo: em. 95 pag.654. u/que ad 674. Vid & Cajetani Opuscul.de Analog .nom. cap. 1. & 4. & 6. & Fonfecam 4. Metaphy f. cap. 2. q. 2. fect. 3. &c. And fo Porphyre gives it as the fenfe of Arifforle, that Ens aquivoce dicitur de primis decem generibus, c. de Specie : which Swarez expounding, faith, Swarez Mer, T Dicendum eft ab antiquis autoribus Analoga sub aquivocis com. Disp. 32. fed. prebendi, ut conftat ex Ariftot. in Anti red.c.4. & ex Aug.in Ca- 1. pag. 162. tegoris, c.2. & hoc fignificavit Ariftot. locis infrà citandis de Anologia Entis, & prafertim 1 Elench. c. 6. ubi agens de aquivocis

exempla ponit in Ente.]

So that if these be not mistaken, I may call the same term Ananalogical and Equivocal, yea and I must call it either Univocal or Equivocal when I have called it Analogical. To the fame purpose have written Rada, Antonina Andreas, Francis. May ... Trombetta, Pendasius, Bonettus, Joan. Canonicus, Scribonius in Pantalit, Raconisius and others. And Guil. Camerarius Scotus in Parte 3. Diffut . Philosoph Selett. maketh it his first question, and determineth it as all the Scotifts, Naladari Analoga wedia difineta ab univocis & aquivocis, pag. 304.305, 306, 207. So Irenaus Braffavolus in Scoti universalia, q. 7. 6 8. fothat if this hold, the Opponents must prove that Hypocrites are 000 Christians

Analogically, or elfe they will prove to be such but equivocally. I know other Schoolmen are of another minde; and indeed they are of fo many minds about the very fense of the word Analogum, and the true nature of Analogy, that it may well make us despair of a fair end of this Controversie. They are not fo much agreed wherein it is that Analogy doth confift: fome fay that it confifteth in dependentia : and fome (as Petr. Hurtado de Mendoza, Disput. Logic. 9. sett. 4. subsett. 5.) in transcendentia, &c. Read but Hurtado himself of this, Disput. 9. from pag. 111, to 124, and fee whether there be not opinions enough about Analogy, to warrant us to despair of a determimination of this Controversie, from the Consent of the Learned. Should I buttell you out of Tartaretus in 1. fent. dift. 3. qu. 3, and Rada, and others, of the threefold Univocation, Logical, Physical and Metaphysical, and the Description of each, and out of Francif. de Marchia of the four feveral degrees of Univocation, and many more diftinctions which must be taken in, if we

would exactly discuss this point, you will think before we have done that the Matter is not worth our pains. In a word, seeing our Controversie (as is said) is do nomine; and the Custom of Artists is the only Judge that can determine such Controversies, and they are here all in pieces among themselves, as much as about almost any one word in the with them, as far as I can remember, it followers that Mr. Blake and I must stay for a deci-

fion efficur Judges are agreed, what Analogy is.

For my own part, I make so small account of the Controversie, that where the term [Equivocal] offendeth any, as it doth Mr. Blake, I am very willing to let it alone, and to use the term [Analogical] which they can more patiently hear: I am loth we should quarrel about so small a matter. But because I am on the Defense, I shall yet briefly tell you, what Reasons I had

to use the term [Equivocal] as well as [Analogical.]

And first shall argue from the Definition to the Name; and

fecondly from Authority.

And I. We may here suppose what is commonly acknowledged, niz. that Univoca sure quorum nomen est commune, & secundum nomen ratio substantia est calem: Aquivoca verò quorum

nomen

nomen eft commune, & focundum nomen vatio substantia diverta. Whi Ratio (abstantia | denotat conceptum objectivum, quisquis ille fit, vel substantialis, vel accidentalis : Et Conceptus objectious semper accip tur redeplicative, in quantum fignificatur per nomen. & fic fumitur effentialiter : quia leoni nt albo effentialis est albedo. I gitur aquivoca boc different ab univocis quia bis communis eft & Vox. & Conceptus formalis & objet ous: univoca enim funt ipfa universalia anque ità eisdem omnino verbis ac conceptibus constant quibus & illa : Aquivoca ver è neque babent eundem conceptum formalem, neque objectivum quia fignificata funt omnino di ffimilia in ratione fignificat a per nomen at Hurtad. de Mendoz. Log. D. fp. 9. S. I. But as he further noteth, They that hold that we do une aftu plura ne diffimilia cognofcere, mult fay also that, prater nomen conceptus formalis of idem aquivocis, & differt ab univocis, quod univoca babent eundem conceptum objectivum fimilem : lecus ver à aquivoca, que babent plures diffimiles ; item differunt in conceptu formali quia aquivocus aquivalet pluribus, &c.

These things about the nature of Equivocals being supposed, I must next consider of the several terms now in question, and examine them hereby, as applyed to the Godly and the Wicked.

And firft the Word [Church] in its general fense is not the thing that we have now in question: Otherwise I should soon confess that in all Assemblies there is something common: a Congregation of materials is common to them all. And thus it may as well be faid that the word Ecclesia is univocally spoken of a mutinous confused tumult, Att, 19.32, 39, 40.or any other common Affembly: as of an Affembly of meer Profesfors. But it is a Chriflian Church that we are speaking of; which being Carm Fidelium, vel Christi morum, is differenced from other focieties by the Matter, and by the End. And for the first: If bare Profesfors are but equivocally called Christians or believers in Christ, then they are but equivocally Church-members, nor a Church as confift; ing of fuch, but equivocally a Church. But the antecedent is true, therefore fo is the Consequent. The Consequence is undeniable, because it is not a Congregation or Society in general, but the Christian Church thus specified by its Matter and End, which we fpeak of as is faid. The Antecedent I prove, reducing the Paronyma into the Abstracts; and first of the term Believers: If Faith 0002

be but equivocally attributed to the bare Professors and the true Believers, then they are equivocally called Believers. But the Antecedent is true, as I prove thus: If the name of faith be the same, and the ratio substantia secundam illud nomen, be divers, then faith ascribed to bare Professors and to true Believers is an equivocum. But the Antecedent is true, as is most apparent: For that its the same name [Faith, Belief, Believers] we are agreed: And that it is not the thing in both that is thus named, I think we are also agreed. For in one fort, it is a true saving Faith, that is called by the name of [Faith]: and in the other, it is no faith at all, but the bare verbal Profession of that faith which they have not. And I hope we are agreed, that faith, and the Profession of Faith, are not the same thing.

Object: But though this hold as to bare Professors, or meer Hypocrites that have no faith, yet it will not hold of these that

have a faith short of Justifying.

Faith are visible members of the Church, though they have no faith at all; therefore it must be granted of all them, that they are but equivocally Believers, and of them is our question.

2. I have before proved, that it is this profession of a saving faith, that constituteth a visible member; and therefore all such and only such (with their seed) are visible members; and that it is not the reality of any faith (special or common,) that constituteth a visible member. For that which makes visible, must it self be visible: But so is neither a special nor a common faith for no man knoweth it in another. So that a quaternus ad omne, a formand nomen, it is plain that all Professors and none but Professors are visible Members, and that if any have the Faith professed (special or common) that makes them not visible Members; but the profession of Faith whether they have it or not. So that it plainly solloweth, that a visible Member, quatalis, is denominated a Believer only equivocally.

3. And if they be denominated Believers ab ipla fide, scil. that which is short of Justifying, yet its plain that this faith it self is not the same with that of sound Believers; no not of the same species, Mr. Blake himself being Judge, who so keenly girds me for making saving and common faith to differ but in degree,

when

when in the very writings that he must fetch the stander from, I again and again profess that they differ morally in fecie.) If then his lower faith and saving faith do so much differ, then there is not the same ratio substantia secundum illud nomen: For I have not yet found that it is a Generical Nature common to both, which he supposeth signified by the word [faith] in our Question, much less that Chu ch-membership is constituted by such a thing; But if he should come to that, I must first desire him to describe that Generical nature, and no more to lay it upon the specifical nature either of Dogmatical or Justifying saith; and when he hath so done, I doubt not to bring many more species that shall on as sair pretences put in for a place as participant in that generical nature, as his Dogmatical faith bath done.

So that by this it is evident, that not only the thing which constituteth men visible Church-members, (which is alwaies in the Adult, a Profession and not the Faith professed) is but equivocally called Faith; but also that the lower faith is equivocally called the Christian Faith. But the first alone sufficient us to prove that visible Members as visible, are but equivocally called Church-members, because the ratio substantia is divers.

Secundum illud nomen.

2. And it is as plain that bare Professors are but equivocally called Christians. For the Rasio nominis in sound Christians is true Faith in Christ as Christ: but in the other it is only the Profession of such a faith; and these are certainly divers. And If you again carry the Question to Dogmatical Believers, I answer as before; both 1. That they are not the persons in our Question; 2. That as such, they are not members visible (no nor mystical.) 3. That even as to them the Rasio substantia is so divers, as makes the name apparently equivocal.

3. The same also may be said of the word [Saints] Holiness in the Regenerate is the hearty Devotedness and Separation of the Person to God as God. Holiness in bare professors (who are visible Members,) is but the verbal Devotion and extrinsick Separation; And Holiness in the common Believer, is but a half Devotedness and Separation, and wanteth the Essentials which the Regenerate have So that it is not the same thing that is called Holiness in these three; and therefore the word Hol ness as to them is equivocal.

4. The same also I say of Regeneration: The true Believeer is called Regenerate, because he is so changed by the spirit, as to be as it were born again, not of shell, nor of the will of man, but of God, and is become a new creature: but the bare Professor is called Regenerate, only because he is baptized, and professesh Regeneration, and is entered extrinsecally into a new society. And the lower fort of Believers is said to be regenerate, but only because he hath some common work of another species: so that Regeneration is equivocally spoken of these.

5. So also is Justification: Its clear that it is not the same thing that is called Justification in the one fort and in the other,

as I suppore will be confessed.

6. The same also I may say of Adoption as is undeniable.

7. And the same I may say of being in Covenant with God. For 1. ex parte Dei, with the Regenerate God is actually in Covenant, that is, as it were obliged to them : but to the rest it is but conditionally, which will induce no actual Obligation, or Debitum, till the Condition be performed. 2. And on their own part, the regenerate are faid to Covenant with God, principally because they consent to his terms, and heartily Accept his Covenant, as it is; which Scripture calleth sometime their Believing, (If thou believe in thy heart, &c.) and sometime their Willing: (who foever will, let him drink of the waters of Life freely) : fo that the Regenerate mans Covenating is alwaies with the Heart,) and comprehendeth all the Effentials); and fometime with the Mouthalfo: But the bare Profesfors Covenanting is but with the month alone; and the lower Believers is wanting in the internal Effentials: fo that it is plain, that it is not the fame thing that is called [Covenanting] in them : and therefore the word is equivocal.

And then by this it is put out of doubt that they are equivocally called Church members: Because the things forementioned that conflict their Church membership are not the same.

If any Papit should here set in, and with Bellarmine plead, that it is Profession and Engagement to Church Politic that constituteth all Members, and that the Church in its first notion signifieth only the visible Body, and that Faith and Holiness, or any thing intrinsick is not necessary to make a Member, but

only to ma e a living Member; 1. I should desire such to be at the pains to fee what our Divines, Amefin, Whitaker, and abundance more, have faid already to shew the vanity of this, yea and its felf-contradiction. 2. Were it not done by fo many already, I would shew such from many Scriptures and Fathers, that the word [Church] in our Christian sense doth principally fignifie the number that are cordially congregate unto Chrift, and united to him. 3. But whomsoever the word is first applyed to, it is certain if it be applyed to both, that it is equivocal: unless you will say, that it signifieth some Generical nature in common to both : which cannot be as is aforefaid; and if it were granted, 1. It would exclude the spiritual aggregation to Christ to be the Ratio nominis, contrary to Scripture; and 2. It would exclude all Saints that have not the opportunity of a visible profession and conjunction with the Visible Body, from being of the Church, and fo from Salvation; Or 3. It would make two Churches specifically diffinet, which both Papifts and Protestants do so vehemently disavow.

Having thus given my Reasons from the common description of Equivocals, and the nature of the things, why I fay that meer Professors, and consequently visible Members as such, are but equivocally called Believers , Christians, Saints, Members, &c. I shall next come to Authority, and enquire what is the Cuftom of Divines in this case, feeing that Cuftom is fo much the mafter of Speech: and it is only Protestant Divines that I shall alledge because it is for the sake of Protestants that I write, to diffwade them from fiding with the Papilts in this point: For between them and us it is so antient and well known a Controversie, that with men that are exemised in such Writings, my allegations will be needless: but for the fake of fome confident men, that have derided the common Affertions of Protestants against Papits, as if they were fingularly mine, I shall annex fome of the words of our most esteemed Writers by which thele men may differn the minds of the reft; withing that fuch men would rather have been at the pains to have read the Authors themselves, than to suffer their passions and tongues to over-run their underftandings. I. Calvin

Calvin. 1.

1. Calvin in I Cor. 12. [His interea duobus ep ibitu declarat quinam habendi sint inter vera Ecclesia membra, & qui ad ejus Communiumem pr priè pertineant: Nist enim vita sanctimonia Christianum te ostendas, delitescere quidem in Ecclesià potoris, sed ex ea tamén non cris. Sanctisicari ergò in Christo oportet omnes qui in populo Descenseri volunt. Porrò antiscationis verbum segregation m significat; ea sit in nobis quum per spiritum in vita novitatem regeneramur, ut serviamus Deo & non Mundo.— Una cum omnibus invoc.— Es boc commune est piorum omnium Epitheton — Quod exponunt qui dam de sola Prosessione, mibi frig.

dum videtur, & ab nfu Scripiura alienum eft.]

Idem Institut. lib.4 cap. 1. sect.7 [De Ecclesia visibili & que sub cognitionem nostram cadit, male judicium facere conveniat, ex superioribus am l quere existimo: Diximus enim bisariam de Ecclesia Sacras Literas logui. Interdum quum Ecclesiam nominam, eam intelligunt qua reverâ est coram Deo; in quam nulli recipium tur n si qui Adoptioniu gratid filii Deisunt, & spiricus sanctissicatione vera Christi membra. — Sape autem Ecclesia nomine universam bominum multitudinem in orbe dissum designat, qua unum se Deum & Christium colere prositetur. — In bac autem plurimi sunt permixti hypocrita, qui nibil Christi babent prater istulum & speciem, plurimi ambitios avari, invid, maledici, aliqui impurioris vita, qui ad tempus toler antur; vel quia legitimo judicis convinci nequenut, vel quia non semper ea viget disciplina veritas qua debebat.

2: Beza. & in Ecclef. ft. Hom. 24 page 470, 471. & Annotat. in 1 Tim. 4. 1. bantur credere, and c edere via

2. Beza in Confess. Christ. sid. p. 34.c. 5. sect. 8. De veris Ecclesiæ membris. Vera sunt Ecclesia membra qui characterem illum habent Christianorum proprium, id est, sidem. Fidelis autem aliquis ex eo agnoscitur, quò dunicum Scrvatorem sesum Christum agnoscit, sugit peccatum, es sundet sustitui, idque ex prascripto Verbi Dei. — Nam quod ad rel quos homines attinet, cui scunque tandem sint statu vel conditionis, non sunt numerandi inter Ecclesia membra, etiam si ut it à loquar) Apostolatus sungeretur. Sed bic cavadum est ne vel ulterius progrediamur quam par sit, vel temerè judicemus: expestandum enim est Dei judicium in detegendia hypocritia, es falsi fratzibius. — Et pag. 32, sect. 2. he shews sunam dunt axat esse veram Ecclessiam; and therefore he speaks here of that one Church.

3. Junius in his most accurate Tractate de Ecclesia (Vol. 2. p. 998.) faith, Eceleff a abfolute dilla in Divinis, appellatur Catu corum quos Deus evocat e natura & modulo naturali ipforum per gratiam indignitatem filiorum Dei ad gloriam ipfint. - fustam Ecclefia formam adferipfimus - Vocatur à Des quifquis ad Ecclesiam pertinet e natura o modulo naturali suo : qua autem ? per gratiam supernaturalem, & viam illius gratie: & quo tandem ? in statum supernaturalem apud Deum in coelis ---

Et pag. 1014. speaking of the matter of the political Church, Non videtur fatis explicata definitio illa - nifi vocem illam fidelium | æquivoce acceperis --- non eos folum oportet intelligamus. qui vere junt fideles, non cos folum qui professione externa ma fe ferunt, licet animo & corde non fint : fed strofque communiter, loquutione plane & Juivoca, non tamen insolente plane, quia utrique Caltem conveniunt in nomine, quamvis toto genere fesundum rem & veritatem differant.

Et pag. 1119 1116,1117. Animadverf. in Bellarm. be faith. 23. Ibid. Nomen fidelis accipipro co qui fidem publice profites tur. Nempe æquivoce & fecundum quid, putarationem externam

ipfins, ut pictura bominis dicitur bomo.

24. Art.27. Vocari Catholicos qui fidem Catholicam profitentur, quicquid fit de fide interna.] . Equivoce igitur, ut proxis me dictum.

25. Art. 28. Christianus enim nomen est Profestionis. Negatur bec tota Responsio : Nam Patres quum dicerent, verè Christianos, intelligebant fecundum formam internam Christiani que per fe vera eft. Christiani mus verus. Nam qui sola professione sunt Christiani; ii vere quidem de Ecclesia sunt secundum rationem externam illius: non autem fecundum internam illam in qua est Chris ftianismi veritas. Christianum autem nomen Professionis esse nullus bomo negat : fed nomen effe negamus professionis folion, nifi æquivoce : Nam & Clemens Alex. definit ftrom. 7. nomen fenfug, fidei, & cultus & professionis eft.

Cap. 11.3. Art. 2. Vera Ecclesia non effet illa quæ dicebatur Ecclesia, sed pii quidam pauci.] Hac Lutherus rede de Ecclesia justa fecunaum partes effentiales ipsies considerata, id est, form im internam externamque ipfins simul formaliter & materialiter in membris ipfins. Nam Papa & qui funt ipfin, in Ecclefia funt ma-

-m.5 . h cielus. terial.ter, ut Ecclesia reprivata, non Ecclesia sunt; qui autem in Ecclesis sunt maserialiter atque formaliter, ii vera Ecclesia sunt, esteus sustem maserialiter atque vera quidem est qua utrosque qui lem complettisur, ut rece pices bonis & malos: sad qua membra sunt issue, non omnia vera sunt illius sormaliter: sad qua dam vera materialiter, form iliter equivoca. Hoe itaque respectu Ecclesia in membris sui considerata, dicitur ex parte vera, & ex parte non vera: quemadmodum meta aut strues messis dicitur triticum, qua considerata in suis partibus verum bebet triticum & paleam, qua non est verum triticum, sed palea tritici & is sum contagens. Otrum, que simul Ecclesia: sed illi materialiter atque formaliter, id est, es sentializer; is materialiter solum, id est, equivoce. Verum autem, se sentializer; is materialiter solum, id est, equivoce. Verum autem, se seguivoce dicto etiam opponieur.

6. Ibid. [Diffinguunt duas Ecclesias.] Fallum. Non duas Ecclesias numero statuunt, sed unam numero Ecclesiam duplicem esse modo & ratione dicunt pro conditione membrorum ipsius, cum alia sint vera sormaliter, coque essentialia Ecclesia membra: alia materialiter soli, as proinde æquivocè dicta. Asque bos respecta postea membrorum contemplatione veram Ecclesiam vocant, numerum corum qui membra sunt Ecclesia verè & essentialiter; fulsam verò corum, qui membra sunt Ecclesia materialiter solum as que æquivoce. Hoc antem quisquia verum esse negat, solum meride sucere negat, cobis duo esse quatuor. (if I had spoken so considently——)
So pag. 1113. 20. Art. 31. Non essent membra Corporis viva.]
Id antem est, non esse membra Ecclesia scundum partem rationemque formalem, sed secundu materialem ac comunem ipsiu, ut ante.

22. Art. 15. [In nullo horum locorum diftingui duas Ecelefias.] Quafi ver's cum ipsa veritate, cum arte, cum ratione pugnet quisquis distinguis aquovocationes.

So pag. 1112. 12. Art. 17. [Ex priore wulti membra & fan-Ai dicuntur æquivoce, quia membra sunt tantum materialiter : ex posteriore autem sancti proprie appellantur atque formaliter.]

I hope here's enough to fignifie Junim his mind.

4. Zan-

4. Zanchim in Tract. de Eccles. Vol. 3. cap. 2. p. 56. [3. Si Boole fa latim accipiatur pro Ecclesia Militante, quaternis etiam reprobi multi & hypocrita ibi comminerantur, lices non sint verè de Boolesia, nec Ecclesia, nec partes Ecclesia qua lices mixios habeat reprobos & hypocritas multos, existentes quidem in Ecclesia,

cum tamen (ut d xi) fint neque Ecclefia, seque partes Ecclefie &c. -Et pag. 58. Hypocrita vero et fi fint in Ecclefia, non tames funt partes Ecclesia neque vere ad Ecclesiam pertinent. Ecclesia enim est Sponfa Christi, corpus Christi unde Augustinus aicere folet roprobos in Ecclefia multos e fesnon tamen de Ecclefia ---- Sant in Ecclefia ficut falce in frumento, que ita funt in frumento, ut non fint tamen frumentum, nec partes frumenti, ficut comparavit Chriflus Eccle fram Mar. 23. Sunt ficut zizania inter frumentum ab boste superseminata. Zizaria autem non funt frumentum, necpartes frumenti. Videntur quidem reprobi bypocrite qui funt in Ecclefia, ad tempus (fe etiam de Ecclefie; quamdin scilicet ab ea non deficient, & cum alia Evangelium profitentur, &c. --- cum ventilantur ventilabro ira Dinina, vel deficiunt - patefaciune se nunquam fuisse membra Ecclesia cum proprium membrorum Ecclesia sit , semper in Ecclesia permanere Reprobi sape videntur insti, & tamen non funt : vi lentur effemembra Ecclesia, & nibil minus sunt. Ratio quoniam foli eletti, & vera Christi membra, funt Ecclefia Christi.

Read him to the same purpose, pag. 73.77.

Be in de Relig. Christian, Fid.cap, 23. Thef. 6.p. 345. Regrobes bypocritas, licet fint in Ecclesia, de Ecclesia tamemnon effe. Membra funt Satana, non Chrifti. Read the reft there : So

again, pag. 535.536

5. Polanus Syntagm. Theol. 1.7. cap 1.2.3,5 hath a long Dif Polanus pute againft Bellarmine, to prove that none bur the Elect and truly fanctified are members of the Catholick or Universal Church : I shall refer you to the Book, to fave the labour of transcribing And pag 122. col. 1. He reckoneth this among Bellarmine's Errors as the fixth: Qued impies quidem negat effe viva corporis Christi membra, at intera franit esfe moreua wembra corporis Christi. At 1. ambiguitate Inditur: Nam membracarporis Christi vel val' a'sides funt vel vota Segar. Deinde si de membris Christi var. d'inderar fermo fie, falfa eft distributio quedam mema bra Christiesse viva, quadam mortua, Ut enim in vivo corpora naturali -- &c. | So pag 521. col. 1, he faith, that only the justified are called the fons of God wer and states, and others only were sogar. And col.2. he faith the like of their Saintship. Et bic tertine est iftim ratiocinationie error. Santis emins in brupas d cuntar: Pp2

dicuntur : Proprie quidem foll fanctificati foiritu adoptionis : Im. proprie vero & zara gensizar is que fanttam fidem Christi ore pro-

fremine lices non fint (birieu fantto fantt ficati.

6. Ravannellus.

6. Ravenellus Bibliothec, pag 510.511. faith, [Pox Ecclefia embient fumitur : Proprie & fittice pro con illorum bominum anos Dem ante jafta mundi fundamenta elegit, & in tempore effi-

caciter vor ut &c. vel Improprie Je.

And having cited many Texts to prove that Eletti & Fideles funt Membra & corpus Christi, he addeth | Qued nota contra Pontificios, qui docent is fos reprobos & feeleratos ad Ecclesiam proprie dictam etiam pertinere.

7. Pet. Martyr.

7. Peter Marty in 1 Cor. 1. 2. p. 5. defineth the Church thus : Effe dicemus cotum credentium ac renatorum quos Deus in Chri-Robellioit per Verbum & Spiritum faultum, &cc. - Nam illi (fantti) folum vere & coram Deo funt de Ecclefi . Que alioquin habet admixtos permultos allenos a Chrift) : & bi foecie tantum. non reiofa pertinent ad Ecclesiam. Et Paulus postquam dixisset, boc loco | Ecclefie Dei, per oppositionem adjunxit | fanctificatis per Christum Jesum, vocatis fanctis | ut intelligamus impios ad Eccle-Sam revera non persinere, licet in ea perpetuo verfentur. - Scio commentam circumferri, quid impii membra (brifti funt, verum mortua; que tamen vivificari poffint. At boc sta eft verum, at fi mortuum hominem dixeris hominem effe - fed in prafentia id tantummodo contendimus, tales homines reipla & quo ad Deum non offe partes Biclefie sonn seda neban et gant man

Soon Rom. & Lie. Commun. he hath much of the like, Indeed Loc. Com. Claf A.o. 1 . p. 741, he hath the very fame words over again at large, which I have cited from him on I Cor. 1.2.

8. Mulcu- 8. Mufculus Loc. Com.de Ecclef.p. (mihi) 655. Porro cum Scripeura docet effe Eccle fram Corpus Chrifti , an non Tatu manifefte fignificat, Eccle fiam Chrifte non effe corum qui inter membra Christ's recenfers non possunt? Sum quidem in externa professionis focietate quamplurimi mali ; atque hactenus in Ecclesia : verum de Beclesia non funt, quia vera Ecclesia membra non funt : Alind est effe in externa Christianorum focietate; & alind pertinere ad insernam, que fpiritus est & fidei, que Caput & Corpus & membra cum membrie fbiritualiter & veraviter communicant. Alind (inanam) est effe in Beclefis, & alind effe de Ecclefia.] And he exeth that of Austine (as many other Protestants do) 1. 2. contra, Crescon.c. 21. As per hoc etiam nessiente Ecclesia, propter malam pollut ámqua conscientiam damnati a Christo, jam in Corpore Christinon sunt, quod est Ecclesia: quoniam non potest Christos membra

damnata habere.] See him on Mat, 3. p. 3 3.

2. Rutherford's Pe ceable Plea, pag. 93. 6.9. [4. Dift. If a g. Ruther-true Church and a visible Church, as visible, may not for a time ford. be opposed by way of contradiction. &c.] Pag. 96. [Separatists Arguments must be weak, for they all conclude that which we deny not, and no other thing; to wit, that Hereticks, Adulterers, Sorcerers, Blasphemers, be no parts of Christs visible Church, as it is a Church: Yea, we may say that as the tree-leg, and the cie of glass, and the teeth of silver by Art put in the body, are no members of the living body, so neither are these members of the true Church, and so much do all our Divines, as Calvin, Beza, Junius, Whitaker, Tilen, Piscason, Pareus, Ursine, Trelcasius, Sibrandus, Amelius prove against Papists.

Pag. 107. A Church, and a visible Church, may be opposed by way of contradiction, as a number of Believers, and a number of non-Believers. For a Church effentially is a number of believers, and Christs mystical Body, else it is not a Church.

Pag. 114. The Church visible as a Church, is indeed Christs Body, a royal Priest-hood, a chosen Generation; but as visible, it is sufficient that it be a Royal Priest-hood only by Profession, &c. Our Adversaries give us no right description of the true natural and lively members of the true visible Church: he that would give such a definition of a man, as agreeth both to a siving man, and to a pictured or painted man, were but a painted Logician.

Pag. 173. — Although the Parents indeed, as concerning any real union of faith, be plain strangers to the Covenant, and members of the Church only, as an arm of wood is a member of the body. — See him also in his Dise Right of Presbytaries,

chap.9.fect.9. pag.256.257.259.

10. Maccovins Colledg. Theolog. Part. 4. Disp. 13. Thes. 3.4. 10 Macco &c. [Hac Ecclesia jam decitur visibilis, jam invisibilis: Que di-vius. stinctio non eo spectas, ut statuantur dua Ecclesia, &c. — sed Pp. 3

of bet distinctio nomini, ut lequantur in Scholis 7. Es bine jam tiquere poteft anomodo Beelefis vifibilis fit & invifibilis . vifibilis nempe confufe, dum in focietate illa quam definivimus credimus effe electos aliquos, etiamfi qui illi fint non novimus fcientia perfella, fed conjecturali duntaxat. 21. Nota ergo Ecclefie ad boc nobis fer vient, non ut feiamus diffinite qui pertineant ad Ecole fram, fed ut fei amus quibufeum nobis colenda fit communio, feu publica, fen privata ; nempe cum ilis, quibus illa infunt, unde judicio charitatis colligi poffit , ens veram effe Ecclefiam, vel pertinere ad veram Eccle ham.

lus.

11. Cocce- 11. Cocceins de S. Scriptur. Potent. p. 575. Quod attinet cati five multitudinem vocatorum, faltem Verbi fono, & Chrifi fidem profitentium, eam vocamus Ecclefiam, partim propter fideles, qui in so funt partim propter frem. Charitas en m omnia frerat. Eo modo fanctos etiam promifcut appellamus qui fe Christianos nominant, 6in quibus non deprehenditur a nobis hypocrifis, &c. ratione fidelium tota multitudo appellatur Ecclesia.

> Et pag. 555. [In Majore Ecclefia Universalis vifibilis fignificat, (fi vera est Propolitio) omnes profitentes Nomen Christi, & in coetus abique locorum collectos : inter quos fine dubio funt file-

les : Propter quos illa multistudo vocatur, Ellelefia Dei.

Pag. 649. | Ecclefia ftatum inhis comp chendi certum eft fed bonos & malos fimul Eccle fiam a Christo dici atque adeo Eccle fiam ex malis constare, quomodo fratret pergunt loqui num, 32. nentiquam admittimus. Licet admittamus multitudinem illam profitentium, in qua & Zizania, vel Zinecdochice, vel prop er fpem fidelimm, vel etiam propter gloriationem omnium, dai Ecclefiam; & Zizania effe in Ecclefia, quia bonis mali perm xti sunt: ut & Antichriftus feffurus erat in Templo Dei, hoc eft Ecclefia, nempe inter fideles, & in congregationem fustorum, opfe infidelis & injustus omnibus myriadibus suis fligatus, &c. Vid.ultr.

12. Luther. Tom. 4 p.333.342. ut in Loc Commun. Claff. 5. cap. 4 pag. 12. Hypocrite volunt Ecclesia effe, & non fust, quia non cognofcant Ecclefia thefaurum , feilicet Christum : Pii verà cognascunt, & tamen non videntur effe Ecclesia, sed manent abscondits coram mundo : Ira fat illud argumentum a principio mundi ; Ecclefia non eft Ecclefia : Et, Non Ecclefia eft Ecclefia. Ergo nibil nor moteat, fi impis jattent fe effe Eeclefiam, & non poffunt intelligere. .

telligere - See him also de Concilie towards the end, de Ecclefia. 13. Sutlive, contr. Bekarm.de vera Ecclef.p. 6.7.c. 2. Non aliter 13. De. coalescunt & augentur membra Ecclesia nifi per Char tatem, nec aliter vivunt quam per Spiritum fanctum; nec a'iqui mersto in Ecclefia catalogo recenfetur qui non ftudet fanctitati: Eft enim Ecclefia non [celerator n & improborum, fed fanctorum communio, &c .- In bac tamen fant orum focietate, non negamus multos verfari & bypocritas & fcelerator, qui nibil babent bominis Christiani prater nomen. - Non tamen propieres cenfemus deferendam affe fratrum societatem quia inter eas sunt nonnulli bomines scelerati ch impii, qui non funt vere Ecclefia membra. Next he reprehendeth Bellarmine for not admitting the various acceptions of the word Ecclesia: And reciting his definition, he addeth, Cuju definitionia tot (unt peccata quot vocabula. Nam primo at quis fit membrum Ecclefia, non tantum requiritur fidei professio, fed etiam ipfa fides. Non eft enim Ecclefia fociet al profitentium fidem, fed credentin, nifi velit ille fideles mentiri, quande dicunt, Credo in Deum & fine fide nemo ad Deum accedit, nema fit mebrua Corpora Christi. His fift Chapter is to prove that no Reprobates belong to the Catholike Church, and he concludeth fol. 17.col. 2. [See negue reprobi quantumvia videantur Christiani, vera erunt Eccle fio mom--His fixth Chap, is to prove against Bel. that wicked & unconscionable livers are not true members of the Catholike Church and communion of Saints, Fal. 10. he faith, [Arithoteles negat mortunm membrum, effe membrum. Qua antem zquivocè dicuntur membra, non magis funt membra, quam bonso pilins oft And because be so effectually pleadeth this homo rationalu -Cause, I will recite the substance of his Arguments. Argum.t. Qui Spiritum Christi non habet, bic non est ejus ? At qui scalerate vivunt, non babent fpiritum Chrifti : merito ergo tales existimamus non effe vera membra Christi. 2. Ownes più ab bominibus impuris & sceleratis animo & moribu: recedene debent. - At a fratribus & membris veru Ecclefia disceffianem facere nefas aft ergo. _____ 3. Omnes Christiani funt velus unus panis co unum Corpus : At panis non fit nifi ex uno frumento, non ex paleis, & Corpus non con fiftit ex membru diffentientibus inter fe. 4. Totum Corpus Christ's incrementum ex ea capit per Charitan tem. At homines impuri & felerati nen habent charitatem, &cc.

- 5 Non modo Ecclesia Dei fed omnia ijus membra funt Templum Dei, & in en habitat Spiritus fanctus. At ubiregnat pec-catum, ibi non est Templum Dei, &c. 6. Christus oft Caput Ecclefia, & ipfe eft fervator Corporis fui : & tradidit fe pro eaut illam fanttificaret, &t. - At Chriffus non eft bominum impurorum aut sceleratorum caput. Totum enim Corpus ex Christo Capite per nexus & conjunctiones Subministratum & conftructum crefcit in augmentum Dei, non fervat bomines in peccatis ftupidos, &c. 7. Qui vere in Ecclefiam tanquam membrain Corpus inferuntur, cueleftis Vocationis finnt participes , Hebr. 3. juftificantur, Rom.8. & fpiritum Dei habent. At bomines ifti. &c .- 8. Eccle fia dicitur puteus aquarum viventium. As homines flagitiofi & magni peccatores in peccatis mortui funt. Non funt ergo ex Ecclefia: quod August. ex loco colligit lib. v. de Bapt contr. Donatift cap. 27 .- 9. In filios Ecclefia illa quadrant que dicit Apostolus Rom. 6. Liberati a peccato lervi antem facti Deo, fructum babetu veftrum in fanctificationem. finem vero vitam aternam. At hominibus improbis &c. 10. Cives Beelefia in Serifenru vogantur fantti, 2 Cor. 1.2. ___ Quare nif bomines impu's & flagitiof poffint vere dici fantti, non poffunt bomines eju modi propter externam fuam professionem vera Ecclefie membra cenferi. - 11. Eccle fia Chrifti tota eft pulchra. 2 Cor. 11. virgo casta. At,&c. - 12. In Symbolo dicitur Ecelefia fancta, & fanctorum communio. At fi bomines feelerati & empuri vern effent Ecclefiz membra, tum fantitatis denominationem ameteret & effet non fantlorum communio, fed feeleratorum colluvies, quod plane impium est vel dicere vel cogitare. (See his Replies to Bellarmire's Aniwers,) — 13. Ecclesia supra petram adificasa eft. & porte inferorum aduer fus eam non funt prevalisura. As contra peccatores porsa inferorum travalent. 14. Ecclefin dicitur p'enitudo fen complementum Corport Chrifi. At- 15. Ecclefia eft columna & firmamentum veritatis. At improbi non pertinent ad banc columnam, &c .--16. Diferte Scriptura excludunt ex fantia civitate homines impuros & fceleraros (Here fome Texts are cited. 17. Quiex patre Diabolo funt, non habent Denm patrem, 1 10an 2. At homicide & Scelerats. At fi ex Deo non funt, non poffunt inter Ecclesia membra numerari - 18. Ab Autoritate

toritate patrum: where he citeth (yprian, Origin, Hierem, Ambrofe, Ruffinus, Gregory, Epsphanius, Augustine, Chrysostom, Theophilatt, Bernard, Sec. 19. Atg. A consensu & sestimonio totius Ecclesia Catholica ducitur. Recisantes enim Symbolum Apostolorum, omnes Christiani profisentur se crodere santtam Ecclesian Catholicam, Santtorum Communionem.—20. Atg. Ab Adver

farierum confessione (of which more anon.)

And fix Reasons he addeth fol. 24 col. 2. And fol. 25 he refuteth Bellarmines Arguments for the contrary, (the same that others since make use of) from Scripture and Reason. Where Bollarmine saith, They cannot be cast out of the Church by Excommunication, if they be not in it; be answereth, [Si Fide & Charitate & Spiritus sanks caream, tum lices vol Pralatorum seder vera membra Ecolosia. Nes ad rem facit quad Christus malu Pralatius obaudiendum docat: Hoe time sit, quia tales adhue videntur essein Ecolosia.—Ot a Councils teltimony produced by Bellarmine he saith, [Liest Concilium quaddam Exiscoporum in college cum Domatistis fascatur malos esse monnaquam in Ecolosia velus patous in area.— non samen assert bujusmadi malos esse vera membra Ecolosia, sed assentin malos esse telsiando college cum Domatistis fascatur malos esse monnaquam in Ecolosia velus patous in area.— non samen assert bujusmadi malos esse vera membra Ecolosia, sed assentin malos esse telsia sed assentin patous in college, sed assentin malos esse telsia sed assentin patous in access sed assentin malos esse telsia sed assentino malos esse telsia sed assentin malos e

I know the answer to all this must be that Dr. Smilve speaks all this only of the Catholick mystical Church, and not of the Visible Church. To which I Reply, T. He and other Protestants profess, that they hold not that there is two Churches, one Visible and the other Invisible, but one Church, only.

2. And that this one is called Invisible from its effence, and Visible from an adjunct, which is so. 3. And therefore that where there is Profession without true faith, and so men that have only that which denominates it Visible, without that which denominates it Invisible, these are only equivocally and

noteruly members.

Hear further what Sutlive faith of this fol. 25. [Hine ergo cadic calumnia illa Adverfarii, quasi nos faceremus duas Beclosias. Una enim nos facionus Ecclosiam Carbolicam, qua cansum bonos consiner, lices mali in gaccosseanur quia non omnes cerso normat esse malos. As Bellarminus revera duas facis Ecclosias, unam ex bonis santum, alteram ex malis & bonis, & aliquando ex malis tantum.

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Nam ad Eccle ha formam constituendam nullam putat requiri in-

tornam virtutem. -

And fol. 26. answering to Bellarmines Arguments from the Fathers, he saith of Nazienzen, [Nullus dixeris enm existimasse bujusmodi homines vera esse membra Ecclesia. Loquisur enim de Ecclesia militantis parte; (that is of the particular Church of Constantinople) idque secundum vulti sententiam, & non secundum veritatem; & ubi proprie loquisur Moabitas & Ammonitas lices in mysteria nostra irramperem, distinguit à veris Christianis

Cap. 7. He proves that Infidels and Hereticks (though occult) are not vera Ecclesia membra. And sol. 27.col. 2. he saith, [Ut agamus de forma Ecclesia, ubi potius essentialis ejus forma postas esse, quàmin side Christi interna? Forma enimilla substantialis est, et non accidentalis; Ecclesiaque dat esse, evere demonstrat quis ad Ecclesiam pertineat. At consessio sidei externa non magis demonstrat Ecclesiam, ejusque partes, quametabula picta hominis naturam.

Licet ad Ecclesiam admittantur qui prositentur sidem, nt dicie Bellatmentu tamen seguitur eas sieri vera Ecclesia wembra, nis babeant esiam sidem quam prositentur. Neque enim civis est qui pro cive se gerit, licet aliqui ita putent, sed qui revera sue babet civitatis.

Fol. 28. Prateren nos aftendimus, excludi omnes ex Ecclosia Carbolica, tauquam membra non vera, sed sitte adria scentia, qui non habent charisatem; & boc Carbolicorum omnium testimonis constrmavimus; adeo ne jam constet Bellarminum esse Monachumia Christi Ecclesia extraneum, & non Catholicum: (I desire the contraryminded of our Brethren to mark what a heavy censure I must fall under, if I should turn to their opinion.)

Amen Chrysoltomus ex Ecelefia excludit. Num non nomen, fed

veritatem, facere Christianum.].

Many Arguments he here ulech, of which I will recite only the last, fol. 30. col. 2. [Si Fides non minus requirisur quam Baptifmus us quis siat membrum Ecclesia ; cur magis sit membrum Ecclesia qui profitetur se sidem tenere & non tenet, quam qui profitetur se baptismum habere & non habet?]

They that will read the rest may see much more to the same sense:

ferse but I find I have flaid long enough on one Witness.

14. Ameline Medul Theol lib. 1. cap. 32. 4. 11. [Illi untem qui professione tantum funt fideles, dum remanent in illa societate, funt membra illins Ecclefia, ficut etiam Ecc'efia Catholica, anoad fla tum externum tantum, non quoad fatum internum aut effentialem. I Joan . 2 verf. 10.

Es in Bellarm, Enervat Tom. 2. lib. 2.c. 1. (3. confuting Bellarmines calumny, that feigneth us to make two Churches, a Vifeble and an Invisible, he faith we only affirm. Unam amoud elleniam internam, & alteram quoad modum existendi externum : and urgeth Augustine faving. [Bonos fic elle in domo Dei, qua eff Ecclesia ut ipsi fint domms constructa en vivis tapidibus : malos se esse

in dome ut ipfi tamen men fine domus.

6.7. Where Bellarmine faith, Reprobates belong to the Churchhe answereth, Hoc non poreft negari fintelligatur fecundum extrinsecam rationem Ecclesia militantis, prout capilli, unques, and mali humores pertinent ad corpus humanum : quam explicationem dedit nobis Bellarm. cap, 2, aut quemadmodum Civitas Romana mulsos non Cives dicitur completti.

6. 8. Bellarm. Magni & manifesti pecentores funt in Eeclefia. Refo. At hoc etiam conceditur à nobis codem fensa quo antocedens illud effatum - i.e.ita nt iftinsmodi peccatores non fint membra vera nec simpliciter corporis Ecclesia, sed tantum secundum quid &

Eanivoce.

15. Wendeline in Christ, Theol. lib. 1. cap. 28. is large upon it; 15 Wende-He makes spiritual Union with Christ to be the Internal and Effential form of the Church; and visible Externals to be but an Accidental external form. In all his definitions he makes only the Elect-believers and Justified to be the true members. and that both of the Universal Church and of Particular Churches. He bath nine Arguments against the Papills to prove Hypocrites no true members of the Church, concluding that then Hefeticks and notorious ungodly persons are much less members. He answereth the Papilts Arguments at large, (the same that are now taken up against us) drawn from the Parables of the Tares, the Net, the ten Virgins, &c. and from the coruprions of the Jewish and other Churches : and concludeth pag. 736. Hy ocrisas

T Hypocritas quod attinet, ex judicio Charitatis habentur quidem pro veris Ecclesia membris ; fed non fum. Alimdest elle quoad externam Professionem & aliorum Opinionem; alind vere offe. And hewing how the true Church is visible, he doth it thus, pag. 737. Deinde ex judicio Charitatis pro veris Ecclefia membris habentur omnia coetus particularis membra, sive hypocrita, sive vere fideles: fine, in quibus externa nostra nota deprehenduntur. Hociaisur re-Bellu quoque vera Ecclefia, vera inquam, five wandes five fecun. dum Charitatis judicium eft Vifibilis.

Yea having mentioned those Notes wherein the external aceidental form confisteth, he addeth, [Harum refpectu Ecclesia appellatur vifibilis, oujus membra funt vere fideles & hypocrite : illi samen ipfa rei veritate , hi ex judicio Charitatis & hominum opinione. II defire the Reader that needs it to perufe the Chapter throughout, because the book is common, and it throughly

handleth this point against the Papists.

16. Keckerman System. Theolog. 1.3.c.6. Thews the equivocal. 16. Kecker- ple of the word Ecclesia, and makes the confideration of that the ready way to decide the Controvertie between us and the Papille. Ecclesia lare accepta he makes to be that which containeth all Professors, wie that profess Christ to be their King, Priest, and Prophet : of which he layeth down these Canons : [1. Ecclesia est aniddam ouavounov mede et anod una effentiali & generali definitione comprehendi nequit. And addeth, De Ecclesia varia intercedune Coneroverfia Ecclefiis Pontificiis & Reformatis, inter quas prima est bac. Urim videlicet etiam Reprobi ad Ecclefiam pertineant ? Affirmant omnes Pontificii, & ftatunnt etiam Reprobos ac Damnandos homines Ecclefia membra effe, idque boc confilio, Oc. - id interim concedunt, Reprobes effe puerida Ecclefia membra : At vero considerare debebant, membrum putridum noneffe amplins anima infrumentum in corpore, & idvirco nec Membrum nifi epavo'uns dictum ; ficut Aristoteles de Manu dicit; Manum refectam, aut ita mutilam ut resecanda fit, non effe Ma num, nifi ouwibus. Sient Serra qua secare non poffumus, aut Culser liquens, non eft Serra vel Culter, nifi homonymos: Tota ergo I neftio facillime expeditur distinctione Ecclesia, qua vel late accipitur, & quidem cum homonymia quadam, vet friete & proprie fine homonymia Priori modo Reprobi profitentes Christum, funt membra. membra Eccleste, posteriori nensiquam. Ducatur Argumentum à similitudint Respub. & Regni alicujus, ubi quidem Civis late & ôuoviu es dicitur etiam slagitiosissimus quisque, & qui proditario est in patriam animo, inque ed seditiones movet — sed proprié ac sine homonymia, & c.

17. Gomarrus in Loc. Commun. Eptom. per Sibelium collect. 17. Gomar-Loc. 50. pag. 57. [Materia (ex qua Ecclesia est) sunt omnes & soli usi Electi, Rom. 8 29,30,33. 1 Pet. 25,9 —] Pag. \$10. Speaking of the Militant Church, as joined in external communion, he saith. [Et Reprobi velus hadi cum ovibus permixti, Math. 25.32. proprie sunt in Ecclesia, sed non ex ecclesia, 1 soan. 2.19. nis secundim quid, & Metaphorice, ob similitudinem prosessionis Fidei & Obedientia; qui hircinum ingenium ovina hac pelle consegunt, & oves Christis fallaci specie simulant.

13. Dr. Humfrey in Jesuisismo Part. 2. Rat. 3. having in the 18. D. Hum-Index said [Ecclesia vox aquivoca,] doth pag. 210. and sorward, stey. Abor to manisest it. And pag. 279 [Quamvis enim Ecclesia nomen sit notionico & aquivocum, tamen si de vera Ecclesia proprie loquendum est, illo egregio nomine soli digni sunt sideles. Domms est cujus Lapides vivi: Vinea & Pomarium Domini est, cujus arbores fructuosa & fru

19. Sharpius in Curf. Theolog. de Corp. Ecclef. Milist. is large at 19. Sharpius. gainst the Papists, and neer twenty times mentions an homonymie in the word Eccless, and calls the members of the Visible Church only, sons xara Jogar, and the Godly xar' a history. And oft distinguisheth betwixt being in the Church as the Reprobates are, and being of the Church as Believers Justified are. And that you may know what he takes the Church as Visible to be, note what he saith pag. 1763. ad Obj. 12. Obj. Quod est in parte ast in toto: at Reprobisions in parte Ecclessa Catholica, viz. Fishbilis: ergò.—Resp. Non concludit quod est in Questione, quia Questio est, An sunt ex Ecclessa, seu membra Ecclessa; non, An in Ecclessa Visibilis? Deinde, sunt in parte, non ex parte, que est pars

clesia Catholica. Nam Visibilis Ecclesia tota qua talis, non est pars Ecclesie Catholica. Pag. 1766. Confundit esse in Ecclesia, & esse de Ecclesia. Vid. cetera.

20. Rob.Bo-

20. Rob. Bodius Com. in Ephel. cap. I. vers. ult. pag. 186. Quinimo ne Membra quidem omnino nisi quavviuos & aquivoce dici posunt, ut docet Philosophus ipse natura lumen ductumque secutus, lib. 2. de anim. oculum visu destitutum. h. e cocum non amplius oculum esse inquiens, nisi equivoce, &c. Pag. 187. Bellarminus seinam qua ipsum bac ex parte pungebat quasi digito nobis indicat. (Nempe, si mali sunt aquivoce tantum, & non vere Membra Ecclesia, sequetur (inquis) inde malum Pontiscem non esse Caput Ecclesia. & malum Pastorem equivoce tantum esse Pastorem: quod (inquis) inter Errores Joan. Husti. damnatum sus sess. 15. Concil. Constant. Pag. 188. Quare boc saltem exe Bellarmini distinctione consecuti sumus, males Plebeios, qui tantum ut Membra, non autem instrumenta, considerari posunt in Ecclesia esse mortua, ac proinde non vera Membra.

21. Alftedi-

21. J.H. Alstedins in Encyclopæd.lib.25. Theol.sect.3. Loc. 24.pag. 382. Cum Ecclesia militans dicitur esse & Invisibilis & Visibilis, neque est distributio generis in suas species, neque integri in sua membra; sed distributio generis in suas species, neque integri in sua membra; sed distributio adjunctorum ejusem subjecti (therefore there must be the same subject of Visible Profession, as of Invisible Faith.) Nonitaque hic est sensus, quasi Ecclesia una sit Invisibilis, altera Visibilis: aut quasi una pars Ecclesia sit Invisibilis alia Visibilis: sed Invisibilisas est affectio, seu modus Ecclesia respectu for a cestentialis, & interna; Visibilitas est affectio seu modus Ecclesia, quantum ad formam Accidentalem, & externam. Nam forma essentialis est Invisibilis, quia est Relatio & quidem spirtualis — Forma accidentalis est visibilis.

22. Geo g. Sohnius. 22. D. Georg. Sobnius (one of the most learned accurate Divines the Reformed Churches have possessed)
Tom. 1. Method. Theol. pag. 195. Itaque illi in quibus nihil agit Christus, non sunt membra (brists & Ecclesia: vel certe sunt (nt quidam lequuntur) mortua membra. Nam vulgo sic dividunt membra Ecclesia; ut alia viva, alia mortua esso dicant. Pag. 196. Ecclesia visibilis est Cætus hominum ad trastandas res divinas convenientium, in quo Cætu etiam sunt mali

mali & hypocrita multi, sed tamen de dostrina con entientes : qui quamvisin Ecclefia versantes tamen non funt de Ecclefia sid eff, non funt Ecclefia vera & viva membra. Visibilis dicitur Ecclefia propter ordinem Ecclefiasticum, & formam exteriorem ac visibilem : que quidem fecit ut Ecclefia ft & dicatur vifibilis. Etfi antam bic fidelibus admixti funt bypocrita, tamen non nisi propter fideles dicitur Ecclesia.

Et in Thef. Marpurg. pag. 118. 6. 13. Quibus multi admixti funt hypocrita, qui quamvis in Ecclefia verfantur, tamen non funt

de Ecclesia, id est, non sunt ejus vera vivaque membra.

23. Ph. Melatt.in Apol. August. Confest. Imprefs. Witteberg. 23. Melan-1542.f.65. Concedimus quod hypocrita & mali in hac vita fint ad-libor. Cerea mixti Ecclefia, & fint membra Ecclefia fecundum axternam soci-vertas deetatem fignorum, &c. - At Ecclefia non eft tantum focietas exter- cet, non effe narum rerum ac rituum, ficut alie politie, fed principaliter oft fo- membra Eccietas Fidei & Spiritus fancti in cordibus, &c. -- Fol. 66. Eg clefiz cos qui in Decretis inquit Gloffa, Ecclesiam large dictam complecti bonos fclentet op-& malos. Item malos, Nomine tantum in Ecclefia effe, non Re : bo chacem. & nos vero Re & Nomine. Et in hanc sententiam multa leguntur apad Habiliunt Patres. Hieronymus ait, [Qni pecator eft aliqua forde maculatus, idola & vielde Esclesia Christi non potest appellari, nec Christo subjectum di- osos cultura ci.] Quanquam igitur bypocrita & mali fint socii bujus vera Ec-Loc. Commun. clefia fecundum externos ritus, tamen cum definitur Ecclefia, necef-de Ecclef. pog. fe eft eam definiri, qua eft vivum Corpus Chrifti : Isem qua eft No. 468. ex Memine cor Re Ecclefia. Et multa (unt Caufa : Necelle eft enim intel- lanch. ligi qua res principaliter efficiat nos membra, & viva membra Ecclefie Leg. & fol. 67. & que habet Sohnins in Thef. Theolog. ex Corpore doct. Melanet. c. 17. p. 52.

24. Learned Sadeel in Respons. ad Turriani Sophism. is so large 24. Sideeli in proving the Internal form of the Church only to be Effential, that instead of citing his words, I must refer the Reader to the

perufal of the Book, contenting my felf now to recite thefe few

about the Membership of Reprobates.

Pag. 315. (mibi) Sic igitur habeto: quia particulares habent Ecclefia Electos, hinc fieri ut elogia totius Electorum Ecclefia de singulis particularibus Ecclesiis dicantur: no quia sunt visibi les (ut tu exifimas) fed quia vifibiles Ecclefia Elettos babas propter ques eria Ecclefiæ dicheur. Sie dieneur Hebr.illi ad quos scripfit Apostolus, ac-

ceffife ad Hierufalem caleftem, & mgriadas angelorum, conventum & concionem five Ecclefiam primogenitorum qui conscripti funt in callis boc eft ad Ecclefiam Electorum- Sic dicuntur Ephehi Concives fanctorum, & Domeltici Dei, Sic Corinthii, fanctificati. Sic Philippenfes, Coloffenfes Theffalonicenfes, dicuntur fandi. Deingue sic illi ad quos scribebat Petrus, dicuntur Electi. Que omnia visibilibus Ecclesiis tribuuntur, & nibilominus funt Electorum propria : ne enim de Vite dici patst eam proferre vinum ad vitam hominis tuendam accommodatum, neque id tamen ad aridos & mortuos palmites, sed ad solos frugiferos erit referendum : Ità quod hic dicitur de Ecclesia, & multa alia consimili ità dicuntur de Ecclefic vifibilibus, nt ad folos Electos, non autem ad Reprobos & Hypoeritas pertineant. Recte enim Hieronymus, Nibil interest (inquis) de Corpore quid dicatur an de Membris, cum & Corpus dividatur in Membra, er Membra fint Corporis. [Quamobrem duo tibi fuerunt consideranda, Turriane, qua te ab boc inepto concludendi genere revocarent. Unum hypocritas & reprobes proprie non effe partes conficientes, fed, ut ita dicam, deficientes, vel vel potius elfe partes Surriume quand Ecclefia Vifibles dicuntur conftare ex electis & Reprobis. Sic Dag. 314 [Vifibilis Ecclefia conftat etiam Simprimis ex electis, tanquam digniffimis, & propter quos (ut ante diximus Ecclefia vocatur.

a 5-Marelius.

23. Sam. Maresius Colleg. Theolog. Loc. 15. pag. 386,388.

[Quum von Ecclesia sità volvinu ; non potest certa desinitione ejus quiddicas exprimi, nist catera significata tanquam analogata ad primarium aliquod caput revocentur. Hoc vero statuimus esse Ecclesiam Electorum &c. Distinctio frequens Ecclesia in universalem & particularem non est generis in species, aut totius

in partes, sed vocis ambigua in sua fignificata.

Ratione Prosessionis & Vocationis Christiana, quum in aliss sit duntaxat externa, in aliis vero interna quoque & seria, Ecclesia membra sunt duum generum: Que dam enim Univoce, quadam vero non mis Equivoce talia dici debent. Equivoce tantum & solum secundum dici, Ecclesia membra sunt Hypocristà, occulti sinfideles, & Reprobi; E nobis egressi sunt, sed non erant ex nobis: Ilis sunt in Ecclesia, ut mali humores ant lumbrici in mostro corpore: Univoce vero, proprie & secundum esse, soli Eletti & vere Credentes. Vos non creditis: non enim estis ex ovibus meis, &c.

Idem in Exeg. Confest. Belgic. §. 13. Art. 27. p. 386, 387. [Inde antem nonnulla magni momenti Consectaria nascuntur; 1. Revera dari Ecclessam pradestinatorum sive electorum: imo banc proprie & univoce esse solam Christi Ecclesiam, &c. 2. Solos electos post essecum sum vocationem constituere in terris univoce & proprie islam Christi Ecclesiam quam credimus; alios vero non ussi aquivoce, secundum dici & putative ad illam pertinere. Qua in contrarium disputantur a Bellatmino, plane sutilia & siculnea sunt.

26. Altingius Loc. Com. Part. I. Loc. 11. pag. 180, 181. Item Part. 2. Loc. 11. pag. 580. 581, 582. [Cum folis Pontificis certamen superest — 1. An pracer electos vocatos etiam Reprobi, Infideles, sive occulti sive manifesti peccatores, veræ Christi Ecclesia

membra fint ? Pontificis affirmant : Nos negamus.

Rationes nostra. Ex natura subjecti 1. Qui nec Spiritum sauctum nec sidem habent, vera Christi Eccelesia membra non sunt. Reprobi, insideles nec Spiritum sanctum habent, nec sidem, &c.—2. Qui non sunt ex sive de Ecclesia, non sunt vera ejus membra: Reprobi, insideles non sunt ex sive de vera Ecclesia: ergo—3. Qui sunt membra Diaboli, non sunt membra vera Ecclesic &c.

Ex natura Predicati. 1. Omnia membra vere Ecclesia vocantur secundum propositum Dei, &c.—2. Omnia membra vere Ecclesia sunt membra Christi, &c.—3. Omnia membra vere Ecclesia sunt Oves Christi, agnoscunt, andiant; sequantur ipsum,
&c.—] See the proofs, and the consutation of the Papists
reasons, drawn from the Parables of the Field, the Net, the Wedding Feast, from Baptism, from the Example of the Apostolical

Churches, the uncertainty of Members, &c.

Idem in Explicat. Catechel. Palat. Part. 2. pag. 255. [Item proprie & Univoce competit veris & finceris ejus membris, qua sunt vere sideles: Improprie & Aquivoce membris simulatis, qualia sunt omnes hypocrita; qui ut palee inter triticum, zizania inter bonum semen, pisces putridi inter bonos, versantur in Ecclesia, & propter externa consessionis gloriationem ejusdem membra cenfentur.

27. Theses Salmuriens. Vol. 3. de variis Ecclesiæ partibus, Thes. 27. Thes. Sal-28. [Equidem mihi dici velim quid sibi voluerit subtilissimus Disputator, qui partes veras appellavit membra arida at á, mortua. Illa

Rrr

autem

autem forma qua in corporibus viventibus anima appellatur, semper vitam comitem habet, neque potest ab ea separars, hand magis
quam à seipsa: Ideo neque rami in arbore demortus partes ejus censentur: neque in animantibus qua loco sunt excrementorum, qua que
vitam non participant, ut pili & ungues, ab ea parte qua sunt privati sensu, habentur pro corporis partibus: neque in corpore humamo crus ant brachium quod surposis penitus occupavis, membrum
ejus censetur amplius; hand magis qu'am homo pictus pro homine
judicatur: ideoque extirpatur, tanquam nihil cum corpore commune
habens.

28. Luc. Trelcatius 28. Lucas Trelcatius senior in Opuscul. Theol. Loc. Com. de Eccles, pag. 430. [Ob bos enim ipsum Ecclesia nomen singulis cations sidem Christi ex illius Verbo prostentibus recte tribustur, quòd scilicet Ecclesia invisibilis ibi membra esse verè credantur; nam proprer electos proprie catus aliquis vocatur Ecclesia, etiamsi sint minima illius pars. A sosiori enim, non autem sape majori, sit his rei denominatio scilicet ab eo quo res est quod est ut acervus tritici, tritici tamen dicitur, non palearum. Pag. 429. Visibilis verò Ecclesia membra sunt hominibus nota, sed judicio Charitatis, sape non Verit atis, propter vocationem & prosessionem externam sed sape by pocriticam. Pag. 427. Visibiles inquam, non ab illà sormà interna qua dat proprie esse rei, sed à formà externà, &c.] See more there.

Pag. 448. Resp. Neg. Nec enim mortua membra corporis vivi sunt membra, nisi homonymôs: & viva Dei Ecclesia nullum est membrum mortuum.] Vid.& L. Trelcat. jun. Instit. lib. 2. page 254,255.

29. Th. Cartwright contr. Rhem.in Joh. 15.1. [Branch in me]
29. Th. Cart-Rotten branches, and dead members: branches and members in the members in the members and not in truth. And therefore that which they have not indeed, and yet feem to have in their own and other mens opinion, shall be taken from them.

30. Bucer, and Marlorate citing him, on Joh 19.2. Quomodoergo zizania sunt in regno Dei, & putres pisces in reti Evangelico, Varlorate, carens veste nupriali in nupriis schristi; ita in Christo est qui non fert Varlorate, frustum; Nomine venus scilicet, & secundum externam speciem tantum, non etiam vera side.

31. Foans

31. Joan. Camero Prælect.de Ecclef. pag. 246. [3. Negandum est posse seiri distincte & certo qui fint vera Ecclesia membra ; qua 31. Camero fit vera Ecclefia : at concedendum eft tamen poffe id fciri diftintte & probabiliter ; qua scientia vulgo dicitur fudicium Charitatis. - ergo Ecclesia dicitur quemadmodum homo. Nam & homo pictus et coloratus à Philosopho dicitur bomo; & verus bomo dicitur homo: & homini picto & vero que dam funt communia fecundum qua tam bic quam ille bomo dicieur : attamen nemo cavilla-

bizur constitui sic duo genera hominum.

Et pag. 258: [Negamus in ulla re externa fitam effe Ecclefia Esfentiam, ideoque nulla vis est qua cogat ut fateamur Esfentiam Ecclesie eandem Notam effe, &c. - Consegnens eft, ut quacunque Dens pollicetur Ecclesia sna, sen ea pertineant ad fidem, sen ad mores, intelligenda fint eà de parte que proprie fine tropo Ecclefia dicitur, neque convenire Ecclesia illi qua synecdochice Ecclesia dicitur, nisi per accidens, respectu scilices illins pareis, quomodo vivere is dicitur, cujus aliqua pars computruit, quanquam pars putrida (quod & Aristoteles nos docuit) non est proprie pars, sed bomonymos propter similitudinem & figuram : nam reapfe non eft pars quande non est forma totins particeps.

Were it not that I think the labour needless. I should add many testimonies collected, and at hand, from Zuinglins, Bullinger, Pifcator, Paraus, Bucanns, River, with many more, yea many score I doubt not might be added ; But I shall spare my felf and the Reader that labour, till I perceive it necessary, and shall only conclude with two of our own: One in a book not past a month old; that it may appear that we yet hold to the old Protestant Doctrine, as easie as it is to turn some from it by specious pretences.

Mr. H. Jeanes in Scholaft. & practic. Divinity pag. 18. 19. faith. 32.M. leanes thus. Tofe Inform. Is the Church the outward fulnels of Christ, confidered as Head? we may then be informed what is the nature and quality of the true members; that they are effectually called, and truly fanctified, linkt unto Christ with an internal tinion by the bond of the Spirit on his part, and of faith on theirs. Indeed as in the body natural there are hairs, nails, evil humors.

humors, and many other things, which yet belong not integrally thereunto as proper members: So if we regard not the inward and invisible Effence, but the visible state, or outward manner of the Churches being, there adhere unto her many uncalled, unjustified, and unfanctified persons, but it is only as excrements or ulcers: For every true member of the Church is a part of Christs fulness, and therefore must receive of his sulness grace for grace, must be endowed with all saving and sanctifying graces: otherwise how can it concur to the making of Christ

full and compleat?

Use 2. Refue. Whence secondly may be inferred the gross Error of the Papists in avouching, that external profession and conformitie, outward subjection to the Pope of Rome, are sufficient to constitute one a true member of the Catholick Church, although he be a Reprobate, an unbeliever, an hypocrite so gross as suday or Simon Magus, a professed and notorious impious wretch, that is utterly devoid of all spiritual life and grace whatsoever. If he take up a room in the Church, it matters not with them, though he neither do nor can perform vital actions, yet he shall pass for a true part there-of.

Pag. 19. He confesseth that they are united to the Church but by an outward Conjunction: And was ever any man so deprived of common sense and understanding as to call a woodden lega part of the body to which it was annexed, as to term wens, warts, and moles, fores and botches members of the body

in which they were?

33 .Mr. Per-

33. The other is Mr. Perkins, in whom the Judgement of other English Protestants of his time may be discerned: Expos. on the Creed, in Vol. 1. pag. 308. [Hence we learn, 1. That the Church of Rome erreth, in teaching that a wicked man, yea such a one as shall never be saved, may be a true member of the Catholick Church &c.

But lest you should say that he speaks this only of the Invisible Church, (though our Divines say that there is but one Church which is Visible and Invisible in several respects) I shall desire you to consider what he saith of the Visible Chuhch ex-

pretty

prefly, pag. 303, 304. [The visible Church may be thus defcribed : It is a mixt company of men professing the faith, affembled together by the preaching of the word . - It is called a Church, of the better part namely the elect whereof it confifteth. though they be in number few. As for the ungodly, though they be in the church, yet they are no more parts of it indeed than the superfluous humors in the veins are parts of the body. - Again because the profession of faith is otherwhiles true and sincere, and otherwhiles only in flew. Therefore there be also two forts of Members of the visible Church, Members before God, and members before men. A member of the Church before God is he that beside the outward profession of the Faith, bath inwardly a pure heart, good conscience and Faith unseigned, whereby he is indeed a true member of the Church. Members before men, whom we may call reputed members, are fuch as have nothingels but the outward Profession, wanting the good conscience, and the Faith unfeigned; the Reason why they are to be esteemed members of us is because we are bound by the Rule of Charity to think of Men as they appear unto us; leaving fecret judgement unto God.] fo far Perkins. And fo much for these tellimonies,

By what hath been faid it is evident that it is the judgement of the Protestants that reprobates and wicked men are not properly members of the Church, but only Equivocally, and that the Church, is but one, which in some respect is visible, and fome invisible, and that it is denominated Invisible because its Effential form is Invisible; and denominated visible only from an External Accidental form; and therefore that those members that are only visible, or have only the Accidental form of Members, or are only of the Church as visible, are but Equivocally members of the Church properly fo called, as from its effential form. This they commonly maintain against the Papifts. I confess I think that somewhat more should be faid some Pafor the explication of this point (which is fullyest done by pists Confecthe Thef. Salmurienf. vol.3.) but though I am not now delive- fiors. ring my own apprehensions, but the words of others, yet that the true [Church] as also [Holynes, Faith, Christianity, Adoption, are Equivocal, as applied to the Regenerate and unregenerate, I wholly agree with the common judgement, and am past donbt

Fachers.

doubt of it, though Mr. Blake contradict it with Abborence.

Bellarmine confesseth that many of their own (as Johan, de Turre cremata, Alexander Hales, Hugo, Thomas, &c. did take the wicked to be but Equivocally called members of the Church: And our Divines (as Dr. Sutlive pag. 23. 24. mention also Peter a Soto, Melchior Canus, and divers others (et. p. 20.) And Bellarmine himself faith they are but Membra Morena. And for the judgement of the Fathers, herein, other Divines against the Papilts have produced them at large. See Dr. Sutlive de Ecclef. lib. 1. c. 7. fol. 28. & c.6. fol. 22. 23. Now let us hear Mr. Blake.

Mr. Blake p. 150. [" Then it feems there is no Reality in fuch " Separations! Camero tells us otherwise, that there is a Reality in

this Saint (bip by separation.

Anf. This is the first time that ever I heard that Equivocal terms express not Realityes. Is there no Reality in a picture or a corps? It sufficeth that the Reality is not the same that in a man, and a corps is expressed by the same word [Man] Camero's judgement of our controversie is declared before in his own words.

Mr. Blake [" And it feems the Scripture is still under the change

of Equivocal speeches all over.]

Anl. This anger flyes too high. I befeech you make not the undeniable Equivocal terms which you finde in Scripture. the Matter of [a Charge :] Its is ill judging the Law that must Judge us. Is there a Divine on earth that will deny that there are Equivocal terms in Scripture? or that there are lindreds, if not thousand numerical words that are such. And do you not fear to make these the Grounds of [acharge?] Scripture shall not go uncharged except it speak so as to please us! In the highest matters about the Attributes and Works of God. how common are Equivocal terms? But do you indeed think that all Equivocal terms are Culpable? yea or unnecessary ? or not intelligible? I pray you distinguish between Jesuitical diffembling Equivocation, and the laudable yea necessary use of Equivocal words, when either the transcendencie of the matter, the incapacity of men, the paucity of terms, the cultom of speech, &c. hath made them fit or needfull: Let God have the forbearance and justice in your interpretations, as every writer

and

and Speaker is allowed without any accusation; the Scripture harh accusers enow already.

Mr. Blake [" I would know for my learning what advantage or profit a dead corps is in capacity to enjoy. I think none at all:

" but thefe bave much every way.]

Ans. Thus you argue, (or you say nothing:) [If unregenerate Saints, Church-members &c., have much advantage, and a corps have no advantage, then they are not Equivocally called Saints, Church-members, &c. as a corps is called a man: But &c. The consequence is not only salle, but too gross. Advantage or disadvantage are nothing to the nature of Equivocals.

2. In its kinde a Corps may have advantage; It may be stuck with flowers, perfumed, emblamed, and kept from stinking, as ungodly men are by their common Gifts, for the sake of those with whom they do converse. 3. An Ape is capable of advantage, and yet if you call him a man it is a more Catachrestical Equivocation, than to call a corps so: An embryo or rude beginings of a mans body before it receive the soul, it is capable of advantage, in order to Manhood, and yet is but Equivocally called a man.

Mr. Blake. "If such Equivocation be found in the word [Saint] "then the like is to be affirmed of the word Believer; and Believers having their denomination from their faith, that is equivocall in "like manner, and so the common Division of faith into Dogmatical" or Historical, temporary, miraculous, and justifying is but a Division of an Equivocum in sua Equivocata, which I should think no man should affirm, much less Mr. Baxter, who makes common and special grace to differ only gradually; and then as cold in a remiss degree may grow to that which is intense; so one Equivocatum may rise up to the Nature of another: animal terrestre, may become Sydus Coeleste.

Ans. 1. Its no good consequence: because the word [Saint] is Equivocal, therefore the word [Believer] is so. 2. Our dispute is not about the sence of the word [Faith] or [Believer] in General: but about the [Christian Faith in special, from whence a man is to be properly called a Christian, and upon the profession whereof he is to be baptized; for I told you once already, that as Faith is taken in General, so your lower

fort of faith is truly and properly Faith; and fo is believing in Mahomet : To diftinguish Faith into Divine and Humane, and into Christian and Mahometan &c, is not aquivoci in sua aquivocata divisio: But to distinguish the Christian Faith which entituleth to Baptism, into faving Faith, and that which is short of it, is aquivoci in sua aquivocata. 3. If you thought No man had been guilty of this conceit, whether that thought do more disparage the faid affertion, or your felf . I must not be judge ; but I take it as if you had faid, I thought no man had written against Bellarmines definition of the Church] 4. As to your | No Man : much less Mr. Baxter] as I know not the reason of your thought, unless you indeed take me not only to be No Man, but to be somewhat distinct both from a man and no man; so I am as little satisfied with the Reason which you alledg: For I. It is a Grofs untruth unworthy a Divine and a Brother, that I hold common and special Grace to differ only gradually. And that this should be deliberately published, even after I had given the world in print so full an account of the mistake of this accusation from another, once and again, this is yet less ingenuous, and doth but tell us what we must expect from Brethren when passion is predominant. I never affirmed any more than this, that there is a Moral specifick difference, between special and common Graces founded in a Natural Gradual difference. 7 I manifested in print that Dr. Kendall who writeth against me on this occasion, doth not only say the same thing, but profess that others differ not from me, and resolveth his dispute into a reprehension of me for pretending a difference. Yet after all these writings my reverend Brother Mr. Blake Ricks not to affirm to this and future Ages in print that I hold Only a Gradual difference,] without any more ado. And of fuch dealing I may fay his Book is too full. 5. Your reason is no reason; I hope you think not either that your Animal terrestie & Sydns calefte differ but Gradually; nor yet that there are no Equivocals that differ only in Natural degrees who knows not that in many hundred cases a Degree may vary the species?

Mr. Blake [" If Inda's faith was only Equivocal, then the un-

" clean spirits were Equivocal likewise.

Anf. A consequence as well fortified with proof of Reason as much more of your book is. Yet I take the boldhels to deny it.

Mr. Blake 1 I foull never believe that an Equivocal faith can

" caft out a reall devil. . in con weith the tree the treet said

Anim. I. You are not able to make good your word : for you have not wholly the Command of your own belief. I am as confident that you will believe it. 2. But if you will nor that's no good argument to us that the thing is falfe, 3. An Equivocal faith is a Real faith; why then may it not cast out a Real Devil (that is be a Canfa fine qua non? for no faich doch properly effect it.) I hope you will believe that Tabe finger of God Jean call our a real devil; and yet I hope you think that Gods Powen is but Equivocally called | His finger.

Mr. Blake [" The Apostle vells us of Faish to the removal of "mountaines, void of Charier: if this were Equivocat faith, shole

"maft be Equivot al Mountaines and son lisaque dom but al son

Still the like proof I you may as well fay Fifit be Equivoletty called Gods finger, then it must Equivocatly be called a devit that is ejected. We need herrer proof

Mr. Blake pag. 153. bringeth Du-Pleffin, Wollebine, Gomesras, Hadfon, Parens, Ames, faying that good and bad are in the

visible Charch.

own enem ther I Beckere Camming in Ur. Anf. Have you to do with any man that denyethit? But you know, they diftinguish between In the Church, and of the Charch, and 2. that they Judge not of the vifible as you do. And therefore you do but fraudenly pag. 156. make it my opinion as joyning with Bellarmines unjust charge, that the visible Church is no true Church but Equivorally fo called, and that there are two Churches &c. Do buryou quit your felf of the charge of making two Churches as well as all, and we shall do well enough for that. And for the other part of your charge, our Divines fay that there are in the visible Church, I, those that belong to it as Invisible, 2. hypocrites and reprobates : the former fay they are properly members of the Church in its proper fense, the latter are only feeming members: and the Church visible is called [a Church] in respect to the former : And the visible is denominated but from an Accidental and not the effential form. Their words before cited thew this.

Mr. Blake [" And whereas Mr. Bauter faith that other Divines "generally plead that Hypocrites are not true members of the uni"werfal (burch, but as a wooden leg to the body: I am almost con"falch testimonies.] Had be said [the Carbolick Church] instead of
"fuch testimonies.] Had be said [the Carbolick Church] instead of
"the universal I believe he might have found many — I think!
"That scarce any man will deny that the niversal Church is visi"ble—get Whitaket as largely makes good that the Catholick
"Church is invisible: If the now sent to my Dictionary, to see whether Catholick and Oniversal be both one—the one a Greek
"mord, the other a Latine of confession of the Church Catholick in
"their use of it that bandle the question of the Church Catholick in

" this manner - &c.

Anim Wonderful Confidencel Readers, take warning by Mr. Blake and me, and for our fakes be not over-credulous, no not in the most palpable matters of fact. You hear Mr. Blakes confidence, and now you thall bear mine. Whether I can cite many fach testimonies is partly apparent already. Melantibon Calvin, Beza, Urfine, Polanus, Parras Difentor Zanchy, Innius, and I think I may add an hundred more, do promiscuoutly use the terms [Catholick] and [Univer fal | here : and commonly joyn them thus [Ecclesia Catholica sen Universalis] I profess, I-mention that which mine eyes have many a time punctually observed; and I surther profess that I never to this day (to my best remembrance) did read one Author (nor hear of one till M. Blake here speaks it) that did diffinguish between the Catholick and Universal Church; Jand though I may not say that no man ever did fo, as having not read all, yet I will fay, I do not believe that ever one reputed wife and Orthodox did fo, and I think Mr. Blake would have proved it from some one if he could. I take this therefore to be a most injurious reproach to our Divises. Name us one man if you can that ever was guilty of this ridiculous distinction : yea or one Papist that had the front to charge them with fuch a thing. It is well known that our elder Reformers use to plead against the Papists shat particular Churches are visible, but that Ecclefia Catholica fen Universalis is invisible (though you stick not to say that scarce any man will deny the Univerfal Church to be visible;) and that our latter Divine

fpeech

Divines do speak more cautelously, and say, that both particular and Universal Church are quo ad forman external visible; and yet both are well reconsileable in sense; but your distinction I never met with before non line; omen laborupe as 2001 games

Pag. 156. I must profess that in perusing all Mr. Blake's book, I found but one place, that at the first reading might feem to an impartial man (of intellectuals no stronger than mine,) to be a successful confutation of zay one of my Arguments, and that is the next, where repeating my Argument (char the diffribution of the Church into vifible and invifible, is but of a fubject into diverse adjuncts; therefore the members that are meerly visible, are indeed no part &c, because adjuncts are no part of the essence : he answers [" The consequence might as fairly have bin that thefe members which are invisible are no parts &c. It confels at the first view its a pausible answer, but open it, and the infide is no better than the reft. For my argument takes the adjunct as conjunct with the reason of the denomination, and Invisible is not a real adjunct, but a negative denomination; and fo the argument is thus The Church is called Invisible from its internal effential form, which is invisible land its called visible but from its external accidental form which is visible: therefore those Members that are meerly visible (note: I faid; Meerly,) are but Equivocally called members of the Church, because they participate only of the accidental form, and not at all of the effential. Thus argue the Protestants ordinarily against Bellarmine. And now where is Mr. Blakes splendid answer, Invisibility is but an adjunct, no more than visibility; true; and not fo much neitheir. But the Reason of the denomination, or the thing denominated Invisible, is that which Protestants call the effence, and that called visible is but an Accident in their verend Brethren that have wantons

Whereas pag. 157. you take the Church to be an integram, and that the meerly visible Members are parts, yea and the visible to be the Church most properly, it is notorious that you side with the Papists therein against the stream of Protestant Divines: Though the thing it self! shall not now debate, it being meerly a Controversie de nomine that we have in hand, and I mention the words of Divines, because that custom is the Master of

Sff 2

fpeech; and therefore have no better meanes that I know of to decide fuch kind of Controversies of the land the land of the la

As to what you say page 1 s. I reply again; that which is Real, may have an equivocal name; and men will know this, we and

Children too, when you have talke your utmost .. 1 ...

And as to what you fay page 139. 140, about Equipocal Covenanting, I say as I did of Faith: Take Covenanting in General, and to a wicked man dot be properly. Govenanting on this tongue is Byt take it for the Christian Covenanting which entitleth to baptistianed idenotifiateth us Christians, which is fa content to Gods terms on which he offers Christ and life, and so all the covenantings, of the ungodly are but equivotally utiled for Covenanting with God in Christ I if you will not believe me, staled regard Dr. Kondak long dispute on such a point in his second volume, on a militake, intended against me; and answer him before you persevere. And as for Gods act of Covenanting with them, I say, He is not actually in Covenant with them or obliged to them; but only still doch offer them his Covenant.

Reader, Is uppose i should do but an unnevellary and undefined work, if I should thus give a particular Replyto all the rest of such passages as the forementioned in Mr. Blakes book. And therefore having enough of such work already, I shall forbear, and here dismiss here.

An account of my Reafons why I make no answer to Mr. Rebertion, nor a more paricular Reply to Mr. Blake or Dr. Omins appendix, as they were given heretofore in a Letter to a Reverend Friend.

the effence and that collect visible is but

Though most of my Reverend Brethren that have written to me of that subject, do advise me to forbear particular Replies to the words of others, because the matter is so much obscured or disadvantaged through the verbal quarrels, and they only desire me to handle the point of Title to Sacraments in some just Disputations, and to take in that of Mr. Blakes which best deserves a Reply, (whom I have obeyed in these Disputations,) yet because some few others are of a contrary minde, I shall lay down

down my reasons why I do not yield to their desires; which is, not only because it is impossible to please men of contrary expectations, and because they are the fewer, but also because to me their reasons seem less weighty, and the work which they re-

quire is less grateful, and will be less proficable.

And first for Mr. Robert fon, he that thinks fuch a book doch need a Reply, is like to profit little by any of mine, and fo I leave him to be of what opinion the winde and tide shall drive him to. I have read over a M. S. Book of Mr. Herchie which is his vindication against Mr. Robertion, wherein be bath fufficiently and eafily done a needless work. To reciprocate gain-lay. ings with that kinde of men, is an unprofitable and unpleasing thing: The fons of contention in their greatell darkness are more zealous and unwearied in their generation and work, than the Children of light and posses in theirs. Its not definable to march them in violence, in feliconceitedness, in rashness, or false acculations, in foorns, or lowdness, or length of speech. And as peaceable Readers are grieved wish such dilbutes, so usually she Antagonist is more hardened in his mistakes. If you have a friend that erreth, whole recovery you defire, be fure that you write not a confutation of his errors : for ordinarily thats the way to fathen him in them, and make him worfe. Some will think this a hard centure, to pais on learned godly men, whose hearts fhould be devoted to truth, and who pretend to love the light that doth disclose it : But there's no reasoning against common unquestionable experience. Who will doubt whether it can be fo, when he fees it is fo? Of all the Cart-loads of controverfal writings that fwarm in the world, how many can your name that convinced the Antagonist, and brought him to a recantation? Bethink your felves how many you can name. Nay. how many that did not provoke and harden them? By fecret explications, and loving debate, the mindes of many have been changed; and many by politive Afferting and proving the truth; and I confess some by controversal writings that were written against others (elf I would never meddle that way) but : how few by those that are written in confutation of themselves? As foon as you fpeak to men in the hearing of the world, they prefently apprehend their reputation to be to engaged, sharthey SII 3.

are excieted to defend it with all their might stand instead of an impartial confideration of your arguments and a ready coversionent of the truth, they bend their wire to findy how to make good what once they have delivered; and to prove that true that once hath palt their pens, that the world may not think them to weak as to have miltaken. Nav when they do profess to love the truth as truth, and to be willing to receive it : ver this Self is to neer them, and to potent with them that they cannot easily suspect that which is their own; and especially if they have elocuted it with any extraordinary endearment : It hath still a lovely aspect in their eyes, and they think fo intentively what may be faid for it, that they have scarce leifure or room or life to apprehend the force of that which is faid against it. The first eve which they cast on your writings is with a defire to finde fome fuch weakneffes in them, which may be matter of reoroach or infulting for them, and their endeavours are fuited to their first intentions; and thus are they bya fed in their reading from end to end. You therefore multiply their temptations to err, when you discover their error For now you to involve the interest of their error with their awn that they fee they cannot confess but with some differace. nor receive the truth without being so base as to confess themfelves overcome : And therefore they muster up all their forces to maintain their opinions for the maintenance of their honour. It will be therefore for other mens fakes more then for their own, that you must enterprise such works: Unless you meet with those eminently humble self-denving Divines (they say there are some such in the world) that are most jealous of their own, through confciousness of their darkness, and take it for the greatest victory to be conquered by the truth. I doubt not but there are fome such humble souls, where the window standeth open to the light, though pride and prejudice thut it with the most. Of whom if you please to esteem me one, I shall not much contradict you, but shall thence suppose that you will rather permit me to speak plainly against the fin, because I have suffered by it my felf.

And as to those other Reverend persons, Dr. Owen and Mr. Blake, whose displeasure hath been so much kindled against me,

I shall give you a brief account of my Reasons, from the quality of their writings, why I think that it is not to be done, at least

by any particular examination of their words.

By the effects of what bath been faid to them already, you may ftrongly conjecture what good it would do them to be contradicted again. In the former writings there appeared fo much calmness, that one would have thought they had been men that could have endured a Reply: But for their fecond. they fo much differ from the first as if the men were not the fame. If you judged by the storms that arise in these writings. would you not think that I had fomewhere reproached their persons, or done some hainous thing against them? But whether it be fo. I am content that the indifferent judge. For the former (Dr. Owen) I defire that any of his tenderelt friends will perufe those few lines in which I contradicted him, and if they can finde a word that is uncivil or abusive. I shall be ready to difown it, and to profess that I was guilty of provoking him to fuch an impatient entertainment. If I can understand my felf and him, and may judge by his complaints and by the complexion of his dispute, the hainous injury that I have done him is that I have gain-faid him; And I had thought that balf the humiliwhich some of his professions of himself do incimate that he is poffessed of, would have caused a man to have judged this a pardonable fault. As long as his person is not once medled with but onely his words examined, and cause set against cause and reason against reason, what barm is done to him? what bone is broken? or what one feather is plucked from his plume? Nav rather it hath occasioned the reparation of his houor with some: For some that before judged that he meant as he spoke, do now begin to believe that he meant better; fince he fo earneffly contendeth that he meant as the Orthodox, and feems to disclaim the Absolution of Unbelievers. And I must confess I do fomwhat the tels repent of those disputes that so much offend men, when they have fo good an iffue for the matter, though fome accidental evils are occasioned by them. When a bad cause is disowned, I have the thing that I intended: And though it be very angrily that we agree, and close with somewhat a sharp collision, yet its well that we agree : Though I must say that

it is forulual for men to love those of their own opinions, that I marvailed to finde a man with such high indignation endeavouring to prove himself of his Opponents minde; and that we should agree more passionately then we seemed to differ. As little thought that Dr. Twise had been of the same minde with my self and others in this point; But Mr. Insop hath peaceably and temperately proved it; and I therein rejoyce; so I less thought that Dr. Owen had been of the same minde; but he hath hotly and haughtily proved it; and therein also I rejoyce. As long as we come neerer, and error goeth away with the differace, we may the better bear the dipleasure of the Reconciled.

As for the great pains he hath taken about my Person (for the cause found him not work enough) to prove from my writings that I am fo hypocritically proud, I know not well what return to make him that will be acceptable. Should I as faithfully admonish him, it would feem but a recrimination; and it's like he hath those that are nearer him that do it, who need not take their ground from fame, and whole words may meet with fels indignation: Should I tell him that a Minister is not to be prodigal of his reputation, because it is not his own, and that a man that is voluminously flandered, and that is Calumniated by the off-ipring which such Reverend men as he hath midwived into the world, may pollibly open his mouth against the Calumniator, and clear his innocency and the truth without a predominant degree of pride, I should probably incurr the cenfure of being yet more proud, by denying any thing that is charged upon me; though it were that Herelie it felf which his parallel doth feem to his Readers to accuse me of. If I should tell him that I do unfeignedly confess the truth of his acculation, and that I was aware of Pride and Hypocrifie in my heart before he told me of them, and that the fubduing of them is the business of my defires and care, its ten to one but I shall be proud in feeming to humble as to confess my pride, and that thele (as he speaks) are but good words to cover it. But yet confessit I must and will, how proud soever I be in the confeffion.

One evidence of it which I have heard from the apprehension

of others, viz. because I gave him not his due Titles of bonour, is no whit cogent with me that know the cafe : and I think my justification is unanswerable : wiz. that when my papers were written he was not Doctor, though he was when they came out of the press.

Whether it be not harder measure that I have mer with at his

hand, I defire you to judge by two or three particulars.

1. Though I did purposely again and again profess that I reckoned not all to be Antinomians that held only some one or few of their opinions, that are not the worft, and in particular, not all that held the very fame opinion against which I argued with birm, and withall entitle him | The most faber and learned man that I know of that writes that way | even for that opinion : yet doth he think meet to publish to the world that I corroll him into the Troop of Antinamians, when he is unable to produce a fyllable of mine that hath such a fignification. I chink

this dealing is not fair.

2. He untruly chargeth me with [traduping him for maintaining and giving countenance to the Propolitions which if mentioned pag. 189.] on his pag. o. and 3. and sheneupon grounderh his tragical exclamations. I mentioned him as the author of these particular words which I annexed to his name, which I judged indeed unfound, but will it thence follow that I faiten on him all the errors that I mention in the osecedent or fublequent pages ? Having read my words incomiderately, the exclaims against supposed injuries, which were caused by the miltakes of his own imagination, and are not to be found in any of my expressions. A stranger that reads his passionare fcorns upon fuch occasions, and had not read the words which did offend him, would listle think that fo learned a man should make fuch a fur upon the pretence of a change that was never brought against him, but only against others, a leaf before the mention of his name. If he ask, Why then did I shere mention his name? I answer . As he defendeth that particular opinion which his words express, and not as defending all char other menare charged with : and I mentioned his, because it is coo like to theirs, and they are encouraged by it, as Mr. Eyres allegations may evince. 3. When

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3. When in the close of my confession pag. 462. I called so large a recital of other mens words, [a spending of much time to little purpose,] even to satisfie those that look too much at the names of men, he seigneth me to speak this in reference to the matter and manner of the Book.

4. His felendid fiction of the terrible conditions which I pur upon my answerer, and his insultings thereupon, are only the effects of his inadvertency and militakes (pag. 45.) as I shall show

anon.

Pag. 5. His pretended knowledge of me, as if it were upon much acquaintance and experience, doth argue much fagacity. I think I have feen him as oft as he hath feen me, and yer my

knowledge of him is very fmall.

In his anatomizing of my pride pag. 6 he playes the aftersame more plausibly than his Brethren played the fore game. They go before, (and partly by his help) and publish abundance of Calumnies of me to the world, telling them not only that I am a Papilt, but what books they were that made me a Panift and what Emiffaries I have in all parts of the Land, with much more of thelike. When my discovery of their abuse did frustrate much of their design, this Learned man comes after them, and at last will prove me proud for contradicting them: forfooth for talking so much of my felf. As if one of the Doctors friends thould accuse me of theft, or murder at the Affize, and when I have justified my innocency, the Doctor should come after him, and tell how much I had fooken for my felf, and prove me thereby to be proud and felfish. The truth is. I am conscious of so much of these sins, and so far believe the odiousness and danger of them, that I take such books as this Doctors for a great mercy; as knowing that strong corruptions must have something that is strong to work the cure, and a hard knot must have a sharp wedge; a Shimei may be fent of God for good; and how unrighteous foever the monitor may be, I am abundantly beholden to God that doth permit it; I had rather have a Messenger of Satan to buffer me, than be exalted above measure. I confessmy pride needs sharper reprehensions than friends have ever used about me; and therefore they are better from any body than from no body. But I must fay, that I deipair fpair of locaking, writing or doing any thing so exactly, but that ingenious malice may plansibly put it into as odious a dress as this Reverend man (1 hope with a better mind) hath there clos-

thed the passages with, which he refers to.

Pag. 7. His passion quite conquereth his ingenuity, while he is not contented to ease his soleen on me alone, but must fall upon the Worceffersbire profession of faith, and therein pick quarrels with the plainest passages, contrary to the sence that I had told him in my explication we took the words in ; and can find that I in fundry particulars therein we give too great a countenance to the Socinian abominations I when we have professed that we believe in God the Father, Son and Holy Ghoft, and then that we confent to take this God for our God and chief Good, this Christ for our only Saviour, &c. he can find us directly answering Mr. Biddle, and distinguishing the Lord Jefus our Redeemer as our Lord from that one true God 7 as if we did not include the three persons in the first Article of our confent, and in the fecond respect the office of Christ rather than the pure Godhead confidered in it felf, which was expressed before! Or as if we had not plainly prevented fuch exceptions ! As God is offered, fo is he to be accepted and therefore our confeir must respect the benefits and offices, and not only the persons in the Tranity as such. And did this Reverend man forget how oft Paul hath given him the very fame canle to fulpect his words of countenancing Socialismism (excepting the difference of the authors) as we have done : I mean, how oft he doth as plainly diffinguish as we here do ! But because such eves will not look at an explication in the distant leaves, we have fince tryed a further remedy against such Calumniations, by putting our expolition in the margent, that he that will fee the words themselves, may fee them. But when all is done, you fee what dealing you must expect. I look not to scape the fange of fuch excepters, if I say that I believe in God the Father, Son and Holy Ghoft; for no doubt but some of them can find heresie or fomewhat that countenanceth it in this.

But the hardelt measure of all that I have from him is in his Socinian parallel in 11. Articles, page 11. 12. &c. I never met with Reader but understood without doubt, that he mentionned the words in the English Letter as mine: But he was wifer than to say so, much more to quote the places where they are all sound. Indeed part of them are the common Protestant doctrine; and part of them never fell from my pen, nor came into my thoughts with any approbation. Yet hath he so prudently managed the business, that his Readers shall generally think he changeth them on me (and who will not believe him rather them search he knows not where to disprove him?) and yet he may deny it when ever he is blamed for it.

Having thus given you an account of the quality of that Appendix, I hope you fee fufficient Reason why I should sorbear a more particular Reply. Nor will I vie with him in poetical three's and adaptes, though a Polyanthea or Eralmus Apopthegms

would furnish me without any further travel.

And next as to Mr. Blake, I find more caule in his last writings to deter me from all Disputations where pious men may think chemselves concerned, than to encourage me to proceed in the justest defence. And I confess it repeateth me for his own sake that ever I defended my self against his accusations, and that I did not sliently suffer him to say what he would a though yet I am willing that the equity of the Reasons which I gave for my Replying to him in that Apologie, be consured by any impartial man: even those that I have expressed in my preface to that Book. But I could not then see the consequents as to hamself.

I am heartily forry that I have become by my defence, an oceafion or temptation of fo much offence, and of fo much diftemper and injuffice to a man whom I fo much love and honour;
should I speak any further for that which I am consident is the
eruth of God, how much more might I offend and tempt him?
I well hoped that he that made the affault on his Brother
would have patiently heard an answer; and have been glad
of such a collation of our several thoughts as might tend in any
measure to bear out the truth. As he thought it was for God
that he affaulted me, so I as verily think it was for God and his
eertain trush that I wrote my defence. And if I be millaken,
why should he be so angry at it? when I know he takes not
himself to be infallible. When I wrote in the Index the con-

tents of one fection, thus whether it be wint nally written in Series ture that Mr. Blake is juftified? and whether is is de fide, I be faich (rag 336.) that [be did not wit bout trembling of fairst wead, win michant tears think upon this thus put to the question] And whats thoreafon ? who faith he [Who would not believe that I had directly afferred is, or made fonce unfavory vannes about is AT Troly. no man would believe it from thefe words, that knows what an Indexis, bur would understand that it sels him the marter that is contained in the page that it referreth him to, and not the matter directly affersed by mother. And must we not diffuse aminst that also which is indirectly afferted ? I profess it never came into my thoughts that the most render passionate man, that was not melancholy, could have to much marrer of offence in shole words as to eremble or meet at them. It is a cafe wherein I must fpeak of fome individual, or I could not fpeake to the purpofe. Porice granted that it is not every mane justification that is the flats now every justified mans, and yet some mens was. Had I inflanced in Perer or Paul, it had been nothing to out bufinels. Bor Feonfels that Scripture declareth them to be justified Tribe and Somerowite I knew por, and therefore could not instance in show. Should I have inflanced in my felf, he might have taken it for fophillical: For the difproof of my own certainty of justification, is no dispreof of another mans; whom then could I more reasonably and sich inflance in than the Opponent himfelf respecially being a man of whose fincerity I am so consident. To never entered into my apprehenfion that this was any more wrong to him, than it would have been to have put this quellion. Whether Mr. Blake's Southern loco; if I had been disputing with him whether anima bumana he in loco? I professif it were to do again, I know not how more firly to express it. Burif I have not skill enough to draw the index of a Section, without fo great fin or offence as shall cast so Reverend a man into trembling and rease (no doubt, in compassion of me) I think its time to lay by this kinde of work.

Thave been (it feems) also a temptation to him to tell the world such stories of my self, as I little chought such a men would have reported. As Mr. Robertson talks to considertly of his discourses with Mr. Hothir with professes he never saw

him or spoke a word to him; so doth my dear friend Mr. Blake rell the world as cruly, once on the credit of his Informer, but again absolutely without such limitation, that I have given out that I have made some body my Convert, who professed now to be satisfied in his Book: Whereas he might as truly have told them, that I take my self to be King of France or Spain. If he will bring his tale carriers face to face, and prove by any faithful witness that I ever boasted of any man as my Convert, or ever said of one man living that I had made him my Convert, in any matter of such opinions, I will give you leave to spit in my face and call me lyar.

As fairly doth he cast his censures on the credit of his informers at the Wacestershire combination (as he termeth it) [aban the most prophame, where the Minister carries any Authorist, are as forward as any] with more of the like; whereas if he had been unsatisfied in their proceedings, there are many Reverend Brethren there that would have readily given him an account of them, and a better information: And he was publickly told by them and me, that we were not gathering Churches or taking in members, and therefore not differ ning who were must; but only discerning who did account themselves as such, and profess

themselves such already o combib and to I a least and and and

And as fairly doth he report that he hears I [bring in the name of Reverend Mr. Ball to give boner to this than the Dollring of the Church of Rome and the reformed Churches at one and the fame, or inconsiderably differing in this of justo beation of And then tels us that he heard it himself and told Mr. Ball of it, and that he disclaimed it. Whereas I. It was not half this much that I spake. 2. And do not know that ever I spake it to three men, of more. 3. And I mult profess to the world that the man! I had it from was Mr. Blake himfelf, and only him, and that at too feveral times, once mentioning the Papills doctrine, and the other time the Arminians about juffification and that he reported the neerness of us to them, as Mr. Ball's faying, but never told me with it one word of his difowning it. 4. And Incver foake this my felf, as approving the conceit, that the Papifts and we did so inconsiderably differ herein. And now let the equity of Mr. Blakes dealing be judged of, whether he we re a fit man publickly to accuse me of this crime, who was my only Author. I would never have mentioned these things, if he had not thus necessitated me. Though I am in doubt that he will take it ill, that in all these things I deny his Accusations, and do not by my silence interpretatively belye my felf.

And as to the main bulk of his Disputes against me, I must needs fay that there is such ordinary millaking the sence or quite overlooking the drift of my Arguments and Answers. and obscuring the matter with meer shifts and confusions, that if I should give a punctual answer to such a book, I think the perusal of it would be ungratefull to the Reader. For what profit can it be to any man to be convinced at fo dear a rate, how much Mr. Blake bath miscaried in his arguing? I know my censures of his labors are like to be provoking : But who can help that Had I thought him in the right. I had never contradicted him. Or could I yet fee that I have erred, I must needs approve that light which did reveal it : And if I be in the wrong, it is no news for an erring man to think that he doth not err; and if he think not fo, he doth not err in minde, but in word. But if I prove in the right, if it will not excuse me that I do but ward off the blow that he giveth me, not that I plead for Gods truth, at least let it excuse me that some evidence is cogent, and some light so constraining that I cannot chuse but think as I do think, till I have better evidence to the contrary than doth appear in Mr. Blakes Reply. And so little is my understanding at the disposal of my will. that if my life lay on it, I could not choose but be perswaded in my heart, that Mr. Blakes Reply is to full of miltakes, and built upon fuch mifunderstanding of the words that he Replyeth to, that it tendeth more to darken the truth than to clear it, and to pervert the inconfiderate that will take things on truff. or think his cause best that hath the last word to colour it, and put a gloss upon it ; and that there needs no more with the judicious Reader that is willing to try before he trust, and thinks the truth is worth his labour, than impartially to read over the words that Mr. Blake doth Reply to, for the manifesting of the infufficiency of his Reply, as to the main of the cause, He will chine

think this is great confidence; but what Remedy? I think he is near as confident: though both be not in the right. And I doubt not but Dr. Owen can feethe height of my Pride in this confidence. But certainly when ever I come to be so humble as to believe all that such Reverend Brethren say, I must needs be so Proud as to disbelieve those that contradict them; For I see it a matter not to hoped for, that ever they that are so offended with me, should come to an agreement among themselves. As Dr. Owen and Mr. Blake are against me; so Mr. Blake and Lare against Dr. Owen, and so its runs round. And if I should be so humble as so agree with one of them, what shall I do for anothe rinconsistent humblie, to make me of the others minde that

is avainft him ?

I must confess that there is one part of the contest between Mr. Blake and me at leaft, that I think well worthy a review and that is the question about the nature of that faith which gives Right to Sacraments: For as it is a matter that comes fo frequently into practice, and of fuch moment to particular perfore to Ministers and to the welfare of the Church, lo I do not know of any that hath faid fo much for that cause which I yet account to bad, as Mr. Blake hath done; and indeed he hath put a fairer gloss on this than on any of the rest. And vet in my indeement he hath left it to naked, that a little diligence and impartiality may do much to diffcover his opinions to be inconfiltent fireduced into practice) with the Purity of the Church. and fuch as is unworthy the parronage of Godly learned men. Yer in this I perceive his writings have fuccels : For Thear that Tome Reverent Godly men of his acquaintance are lo confident that he is in the right, that they marvel that ever I should hold the contrary, and blame me as defending a principal point in the Independent cause. The Lord enlighten us, and parden is to which bever of us it be that is miltaken, and doth wrong the Church of God.

There are four leveral Titles that are or may be produced to Baptism: The first is sincere Saving Paith: The second is the profession of such sincere Paith: The third is a Dogmatical Paith, short of Justifying Paith: The fourth is a profession of that Dogmatical Paith. I say, that only they that have the Ju-

flifying

stifying Faith, have a Promise-Right to Baptism, properly fo called which I called a Right Coram Deo ; but that the profet. fors of fuch a Fairly and their feed have an Analogical Confequential Right which followerh on Gods Precept to a Minifter to Baptize them. This I called Right forum Ecclefia, and is less properly a Right. And that the bare word Right might be no occasion of quarrel, I diffinguished of Right; and thewed how far I affirmed or denved it : But fuch diffinctions and conclusions are nothing to the business with Mr. Blake: but fittelt to be paffed by. I conclude in a word that every proteffor of a fullifying Faith (that doth not invalidate his own profession) hath fuch a claim to Baptilm for himself fif unbaprized) and his feed, as the Church must admir : But only the fincere Believer hath a Right from the Promise, and shall be taken by God for one to whom he is actually, as it were, obliged by his Covenant. But for the two later pretended Titles, ust. A Dogmatical Faith not Justifying, and the Profession of fath a Faith 1 fay, they are no just Titles at all. Not but that a man who hath meerly a Dogmatical Faith within, may have a Title in Fore Ecolesie: but this Faith is not his Title, but the profession of a Saving Paith: so that if he profess only his Dogmatical Faith. and not a Saving Faith, the Minister ought not to Baptize him. This is the brief of the state of the Controversie between Master Blake and me : And did I think that any fuch Reverend Breshren would ever have approved his Judgement in such a cause; Yea and some of them plead from the same effectual medianes, which are alone fufficient to prove the contrary : Its the courfe of Hilary and others against the Arrians : Hierome Angultine and many more against the Pelagians, and other hereticks to call them to the constant practice of the Church in Baptizing, for the proving of the nature of that Belief that we are Baptized into, and the quality of the fubject. Lappeal to Christs inflitution of Baorifm, and the uninterrupted practice of all Churches that ever I read of on the face of the earth to this day, and to the continue I practice of the Churches in England, and all the Reformed parties, and all the rest of the Christian world. If they do not generally, Echiopians, Greeks, Papifts, Protestants with one confent require the profession of a Justifying Faith, I will quie Uuu

this cause, and tell Mr. Blake that I have been mistaken, and cry him mercy. Nay if Mr. Blake himself do not require the profestion of a Justifying Faith in the Parent of all that he admits to Baptism, I shall think him the only singular man I know alive in this bufinels : But if he practice contrary to all his confident Argumentations, which shall we have respect to his opinion or his practice? Where is the Church on earth that doth not Baptize into the name of the Father. Son and Holy Gholt, and require in the adult, or the Parent of Infants, that they profess themselves at present to Believe in the Father, Son and Holy Ghoft, and to renounce the World, the Flesh and the Devil ? And therefore they commonly cause them to profess the Articles of the ancient Creed before they do Baptize them-(which though it hath been larely disused by some, I gladly heard fome Reverend Ministers in London yet use) which Creed (as Parker de Defeen n, hath learnedly thewed) is the exposition of the words of the Baptismal Institution; and the sum of it is I Believe in the Father, Son and Holy Ghoft I think not only Perkins but our Divines commonly against the Papills have proved Infficiently that the words [I Believe in God the Father in Jefus Christ, in the Holy Ghost, do fignifie Affiance, as well as Affent. And I should hope that I need not be put to maintain it, that T to Believe with Affent and Affiance, in God the Father. Christ the Redeemer, the Holy Ghost the witness and Sanctifier. renouncing the Devil, the World and the Flesh] is certainly Tultifying Faith, at least. If they that fay they thus Believe, do so indeed. I dare not be he that shall tell them they are yet condemned, and deny them to be the justifyed members of Chrift. If they will not fo much as profess thus to Believe. (yea and to Repent) I will never Baptize them, or theirs upon the t account. Will Mr. Blake himself Baptize them, that will not thus profes? would ever the Church of Christ Baptizeany, but fuch ? and yet some Reverend Brethren tell us, that the Church univerfally bath gone Mr. Blakes way, against that which I infift on. Now the Lord have mercy upon all our infirmities, and gity his poor Church, and bring his fervants to fo much Unity, that the universal practice of the Church in all ages and Natians, even among our felves, which we daily hear, and fee, and our own felves practife, may not be among us a matter of con-

Again I must crave pardon of this confidence : but if it feem to them to come from felf conceitedness and pride of my own judgement, or a loathness to let go what I have once received as I willingly confess that I find fuch fins within me, and am no Christian, if I blame them not and hate them not in my felf; fo I will be bold to tell Mr. Blake and the world the very truth in this business, : which is, that the parciality that I have felt in the fludy of this point hath been for Mr. Blakes opinion against my own and I had rather a great while (till the light convinced me) have found his opinion true, than my own As I knew I should be taken for a defender of the Independants (which is a censure that I little regard) fo I thought that I should the better comply with some Texts of the old Testament which Mr. Blake much urgeth, and fome other reasons did cause Mr. Blakes opinion sometime so far to smile upon me, that I frove against the congrary cruth, and studied all that I could to have confuted the Arguments forit; and was very willing to have found the truth on Mr. Blakes fide : butit was too hard for me, and overcame me after some such reluctancy. For besides many other Reasons which I have mentioned. I find that there is no footing for a man in his way. Hethat will not take up with the bare same of a Dogmatical Faith, knows not (for ought I can find) what to take up with. I defpair of ever prevailing with Mr. Blake, let him write never fo much more on the subject to give us a true Definition or Description of that Faith short of Justifying, which entitleth to Baptism, and to prove it from Gods word, or to agree with himself. Commonly he calls it a Dogmatical Faith : one would think now you might know the truth by this plain Name : but when I tell him that if it be meerly Dogmatical, then it is only in the understandings Affent, and importerh no consent of the Will, and that this is in the Devile, and may be in those that say, [We will not have this man reign over us, nor be our Saviour, because he will not let us have our lusts] (And would be Baptize those that should say so?) Hereupon Mr. Blake will take some confent of the Will, or else it cannot become a covenanting : but lluu-2

our own felves pradlife, may not be among us a matter of cock fometime be only describes it negatively (that it is not such as comes up to Juftifying Faith 1 : but who knows by this what it is ? though he sell us what it is not a formetime he makes the expression of it to contain these two barts : 2. Confellion of the necessity of justifying Faith : 2. An engagement or promife to Believe with a fullifying Faith. But when I interover this promise to be f that he will so believe de furme ? he askerli me [how comes de farino in ?] asif every promile were rior de fueura le it de presents? Doth he promise that he doth ar the present so believed why this is not to promise bor to profess; and in the thing that I plead for as necessary, which Mrs Riche relifteth dure then it is de facures or it is not intelheible by common capacities. Well, if it must be de furure either its at the next moment, or fome time at longer diffance. To fay I confent not new, but I will the next moment, or remorrow, istidiculous : partly because as I have proved to him fifth a person is not capable of making such a promise for as fhould be rationally accepted in a covenant, and partly because we may end the controversie by forbearing his Baprizing one moment longer, or one day till he do indeed Believe and confent as he promifeth. But what time foever it be, as I told him doon thefe terms, a man may fay, IT believe the Creed and Serioure to be true; but because Eknow that I cannot ferve God and Mammon nor have Christ to justifie me, and live in my fins. I will not yet have God for my God, or Christ for my Lord and Saviour nor the Holy Ghoft for my Sanctifier because I will not ver leave my fins, but hereafter I will, I would Mr. Blake Baorize fuch'a man as this > In answer to such a question. befaith pay 1 13 3. I I think it will be nothing burdfor any boneft Christian to far that a min not juftified may believe every fundamental Article, as to Affent, and that he may be comvineed of the necessity of fuch Repentance, and accordingly to make profession of it. as Tohns Converts mene Bapeized into eve. And pag. 147. he faith Seeing Mer. Baxter calls upon me farther to declare my felf furthen in this thing. I do believe and profess to hold, that he that upon hearing the Gofpel preach't, and the truth of it published and opened. Ball professedly abjure all other opposite maies what soever, and choose the Christian may for Salvation, promising to follow the Rules of it is

to be Raptized and bis feed, ere, And are these Descriptions of his Dopmatical faith the fame with the former? 1. Is not Repentance ever concomitant with Faith? John's Baptism was the Baptism of Repentance for Remiffion of fine ; and if our Divines militake me when they maintain it to be the fame with Christ fare Faith was to co with that Repentance! and that Repemance which is for Remiffion of finis is not common, but faving and foecial. If therefore faving Repentance must not only be promised de laure but professed de pralents, then doubtless so must chae Paith which is diseparable. 2. And would Mr. Blace have us to Centorious as to fay, that those men that I Abjure all other waits what foever, and choose the Christian way for Salvation. promifing to follow the Rules of it. I if they do this fincerely, are not ver juffified, or have not juffifying faith and that if they do it not fincerely, that is not yet justifying faith which they profess? For my part I am past doubt of it. If this be Mr. Rtube. Dogmatical Faith, he and I are not much at diffance about the Qualification of the Baptized, but about the nature of jufflying Faith. Por that's jultifying in my judgement, which is but Dogmatical in his. Christ is the way to Salvation; the Sanctifying work of the Spirit, and the holy Love and Obedience of the Saints methis way, in fubferviency to Christ, all thefe are the Gofoel way to Salvation , the falle belief of Erroncous men, and the many by paths of the unregenerate, are the contrary which Saran perswades them to, and makes them believe may serve the turn. That man that Abjureth all other waies than that are opposite to the Christian way, and doth choose the Christian way for Salvation, is certainly a true Penitent and believeth to nistification; or elle! can have no hopes of being faved. Election is that term by which Amelius will needs express the proper Formal act of juffifying Faith. Not one of all thefe acts that Mr. Blake mentions, either 1. To Abjute all other opposite waies whatfoever. 2. To choose the Christian way of Salvation. 3. To promile to follow the Rules thereof. I fay, not one of these can be uprightly and unfergredly done by the unregenerate: by any that hath not true Repentance and justifying faith : Much less altogether. Judge then whether the profession of this be not the profession of faving faith? and whether Mr. Blake Uuu 3 knew '

know where to fix himself, and how to describe his Dogmatical faith? and whether he do not yield the cause that I am maintain-

ing ?

And whereas he takes it for [an egregious piece of affected non-Sence to far that Inftifging faith is a promife] and Still faith Cebie Fullifying faith with him is the thing promised or the thing wherete me do reffigulate | pag. 171. I fay that he can never prove that the Church of Christ did know fuch a Baptismal covenant, wherein the first justifying faith was the thing promised (though the continuance may): And should I so Baptize any person at age for an Infant in respect of the Parents Paith, which is his condicion of Title) I should think I made a new covenant and a new Baptism : I mean, If I Baptized any without the present profession on of justifying faith and Repentance, upon a promise that they will begin to Repent and Believe favingly for the time to come. Indeed the first faith and Repentance unto life, are so much above corrupted nature, and fo much the special gifts of God. which he hath given no man affurance, of in particular, that hath them not already) that we mult flay till men have them. before they are meet to be admitted upon promife that they will perform them.

It hath pleased some of the great Calumniators agents, to censure me as an Arminian, or half one, because I run not so far on the other hand as they. But its a hard case that I am in, who must needs be an Arminian, and yet must be forced to diffent from so dear a friend as Mr. Blake for fear of becoming one. I am consident that Mr. Blake in those points is Orthodox; but so could not I be, if I should entertain his opinion. For if I did believe that upon the acts of common Grace men have coverant or promise-right given them by God to be Baptized. I must needs believe that they had Right to Remission of sin in Christs blood; seeing God appointed no Baptism but what is for the Remission of sin; upon which account I have mightily displeased some Reverend friends that before over valued me, who are savourers of the Arminian way, meetly because I op-

pole Mr. Blake in this point.

For my part, I still take faith to be the very internal covenanting with God in Christ, and not a condition of our own cove-

nant : though it be the condition of Gods covenant or promife . and to ther condition of Gods covenant, and our own actual covenanting are one and the fame thing : our very first covehanting with him, or confent to his terms, is that faith on which he promifeth us Juftification : though there be a further performance required to our Salvation. It is all one, in my account to believe in Christ, and to become a Christian ; and Baptilin (commonly called our Christening) is not to engage ns to begin to be Christians hereafter: butit in the folemoization of the Christian contract or marriage between Christ and the Soul which is supposed to be made in heart before : so that they are then actually Christians inaugurated or publickly manifelted. And Ofer all that Mr. Blake bath faid to the contrary of herbat professeth any faith only, that is thort of justifuing fairly is nor a Christian in the covenant-fence, but is only Equivocatly or Analogically fo called And whereas Mr. Bloke makes it more tolerable if t had used the word Analogically then to use the word & Empioscally, I if he had pleased to obferveir I frequently put them together as here F Equivocally or Analogically : I forther if that will fatisfie him, he miche have been farisfied fooner. Yet I take the Scatiffs controverfie to be yet undecided, whether fome terms be not both Analogical and Univocal, and fome both Analogical and Equivocal of which they handle on the Question! Utrum Ens dicatur Univoce de Des & (watera) or father that the later clause is pall doubt and therefore in our eafe it is both. Nor am I vet perfwaded that his old Testament covenanters, (which are the great moving inflance) did profess only such a faith as was shore of fallifying : and they that lived in such scandal as was inconsiflent Notoriously with their profession, were by the law to be pur to death; and then they were past begetting Children to plead a right in Circumcifions all and the hard

And whereas he is so confident that according to my opinion, the Baptism of the unjustifyed is a Nullity, and that they must be Baptized again, and saith, that [its much to be feared, if not corrainly to be concluded, that the Major part by far of the Worcestershire combination consists of unbaptized persons; &c.]

gag. 142,143. I answer rait is a meer naked unproved affertion,

that any fuch confequent doth follow on these grounds: Nor can he ever prove it. It the outward ordinance were rightly adminiftred, and the inward covenanting of the beart were not performed, tris novehac which was well done that most be done again, but that must be done which was at first omitted, even fincere internal covenanting or believing. 2. But it is much more disputable according to his principles, whether all that he should so Baptize must not be rebaptized & For as the ancient Councils which were against Cyprion and the rest of the Carthueiniane Rebaptizing, did yet decree that all should be rebaotized that were Baptized by the Paulionifts (not that they allowed really of twice Baptizing, but that the fift was but Baptifm Equivocally fo called) because they Baptized not into the Name of the Trinity, fo if we thould upon the new Doctrine rake up a new Baptifm, upon a meer Dogmatical faith, which is not a believing in God the Father, Son and Holy Ghoft, but only a Believing that there is a Father, Son and Holy Ghoft. (and add, if you will, a Promise to believe in them hereaster) I (hould be hardly put to it to prove these perfors cruly Baptized, and, that't being a Nulling, all were not to be done again: and yet Some Brethren of Mr Blaken minde think, that my Judgement opens the way to Rebaptizing; when I doubt it will behard to avoid it as to every person, in the way that he difoureth for Nor that I think that any one should be rebaptized that is Baptized by Mr. Blake or any of them. For I am confident that neither he; nor they did ever practice their own do-Arine, nor ever Baptized one perfon but upon the profession of justifying faith it felf.

3. But why do they not fee, that on their own grounds many of their own Baptiz jugs would be Nullities, and the perfons be Rebaptized. If a Do ginatizal faith it felf be of necessity to the Being of Baptiss, then what shall be done with those many hundred Children among us, whose Parents discover to us, that shey have not that Dogmatical faith? How many have we oft occasion to speak with, that marvail when we telether what Christis, and hard done and fuffered for us, as if they had never bardit before, when yet they see under our reaching day by day? like Dr. John White's Catechumene, that being asked what

Jefus Christ was? answered that I the did not know, the was never innghe to far but fore enough it is forme good thing, or it should never have been put into the Creed. I Would Mr. Blake have the Children of all thefe rebaptized, or not? If yes, then he is more than I for rebaptizing : if not, then how will it follow any more from my judgement that the Children of the nojultifyed mult be Rebaptized? I cannot conceive what he can lay (without going to the right of remote ancellors, or the Courch which is no more for him than for me,) but only that it is the profession of a Dogmatical Faith, and not the Faith it felf that is necessary to give this Right. But a man would chink that if it be not enough for an evidence in our case of an Analogical Right Coram Eccleffa, that a man fubscribe the Cowening of God for which Mr. Blake pag. 143. I then it can be no good evidence in his cause of a Right Coron Des & Ecclesta, that a man subscribe or speak that which he never understood : or if his Profession of Dogmatical Fairh without the Faith iteles he a good Title, then the Profession of a justifying Fanth without the Faith it felf may to far ferve rurn as to justifie the Baptizing, and to prohibite rebaptizing.

4. And to Mr. Blakes centure (which I will not centure as it deferves) of the Major part by far of the Worefferhire combination (as he fpeakes) whether it be that he know them before than I (which is unlikely when he profuffeth to conjecture on reports) or whether I be more than able, or less aigorous in judging of mens fineerity or what ever the miskes the difference of our confuses, I will be bold to fay, that I know not one person of all the Worcefferhire combination (as he sells them) whom I know to be an unjustified unlandified pation, that I can remember: though I confess there no small doubts and fears of many: Nay more: I have not small doubts and fears of many: Nay more: I have not similar they are not) of the far greatest part of them that I know, even of many to one; and more comparatively then I will now mention.

above a week a week higher; I fay, that's too caffe a way of X x x

answering to fatisfie me, how ever it may do by those that are more early fatisfied? and with a word I shall reffore and reen-

It is one thing to ask, whether the profession of justifying Fairli be a duty to all that come to be Baptized & Another, whether it be so necessary, that they ought not to come nor we to admit them without it ? and a third, whether Baptism without it be a Nullity? Mr. Blakes general affertion did in the proper sence express the first. And thereupon, because I took his words as he spoke them, he better expoundet bithem, and confelleth that justifying Faith is a duty prerequifite to Baptifm, but not fuch a duty, without which Baptifm is Null, or we may not Baptize : and therefore he puts off above twenty Arguments at once, and faith that they make nothing against hime. Burd reflore them all or molt at once (shough one is enough) by celling him, that they prove that the profession of a Faich that is inflifying, must be expected by the Church an I found in all that are admitted to Baptilm, and that none ought to be Baptized meon the prefettion of any lower Faith. This they prove : and this is the controverfie. and to prohibite rebaouving

In confusion I will add but these two things. (and I should think fuch two might ferve the turn.) 1. Confider when the Right that I denyed is a Promise-right, whether Mr. Blake after all his pains do not yield up the cause, when he expresty faith. pag. 124. So that I concert no promife of thefe ordinances made to fuch a faith, but an actual investiture of overy fuch believer in them. What means this if it yield not the caule, and unfay not the reft : it no promise, then no Right by promise, and I feek no more. What is the actual investiture, but actual Baptizing and Receiving the Lords Supper, and he knows that I did not deny that doubts and fears of many : Note that

they actually received it.

2. Me thinks Mr. Blake and my Reverend Brethren of his minde, that marvail at my maintaining of this cause, should bear some reverence to Augustine who so diligently defendeth it. Befides what he faith in Enchirid, ad Laurent, cap. 67,68. he bach a well known treatife purposely on this very subject, or on that doth not confiderably differ. There were fome voluptuous persons especially at Rome, that kept concubines, and yet profelled

aniwering

feffed to be Believers and would have beenbaptized but would not yet put away their concubines ; whereupon when the Mi-nifters denyed them baptifm, forme lay men that defired the increase of the Church and mifunderstood the doctrine of justification by faith only, did plead that because by faith only we are justified, and works are to follow as the fruits of faith, there-fore these persons upon their believing might be baptized, and afterward they should be dealt with for the reforming of their lives. Whereupon Angustine writes that Treatise de fide & ones ribur . to prove the contrary, that they cannot be jullified or faved by any faith but that which works by love, and that they must not be baptized | till they actually put away their Concubines and other the like fins, and promise also to forfake them for the future, fo that as it was not any presbyters, but laymen that, raised this doubt; so both they and Agustine seem agreed, that the lame faith that is faving is requifire to baptilm (or as to the Church the Profession of it.) And therefore Aultin thus repeats the occasion in his Remactions, lib. 2. cap. 18. page (Edic. Paris.) [Miffa fant mibi nonnulla, qua ità difting nerent a bonis operibue Christianorum fidem ut fine hac non poffe , fine Illia antem pervenira fuaderetur ad aternam vitam. Quibus respondens librum feripfi, cujus nomen eft. de Fide & Operibus, in quo difputabi, pop felim quemadmidum vivere debeant gratid Dei regionati verum eriam quales ad lavacrum regenerationis adminis If I cited but a line or leaf you might fay I dismembered it, and left behind me the fence, but when the whole book is to this very purpofe, no fuch thing can be faid : fee especially eap. 21. fo that if I err. I have no worfen man then Anenfine to lead me the way.

As for Mr. Blak's impotent accusations of my owning the cause of the Papilts, against the Protestant cause in the matter of Justification, because I milliked the by extream opinions of some men; as if all bad agreed in these opinions, or the Protestant difference with the Papilts in the matter of Justification did lye, either only or principally in these, I look aponic, as such dealing as mu? be expected from angry men, and as Children of the same Father do sometime use against one apother when they fall out. It was doubtless my sin that I was no

hore cantiles of planeting histy witis his to be carried to fuch infultier by his puffibus, aschut und many other puffages de contain. Due l'am confident he forgivech me, and I has vertain I forgive him, and I am perfected the Lord whom we most official in the abundance of the Grace doth for give us both.

I must conditionat when I think I have a selection of the conditional when I think I have a selection of the conditional when I think I have a selection of the conditional when I think I have a selection of the conditional when I think I have a selection of the conditional when I think I have a selection of the conditional when I think I have a selection of the conditional when I think I have a selection of the conditional when the conditional was a selection of the conditional way. I until confession when I think is have a call to dispute, I do withall think that I am salted to be open the nated less of the cause which I oppose to the minorit; and being persuaded that I specific print this which is against God, me thinks if I do not effectually munifest in fall nood; I do nothing, whereupon I finde, that when is spoken against the value is easier as a distribution to the persuaded or nour to the persuaded and the salter has a distribution to the persuaded or wronged by it, which I never touch the personant all to lother if I do but once name the Imposture of a common distinction, Mr. Blake comes on, as if I butteralled all those thermed men chemors or impoffers that ale dat diffinction (berween fides qua & qua) yen even chaff that condescended privately to write to me and for partalide me with life. Granden herein Mr. Granden spoke of personned I speaked distinctions and reasons I snot this a meer violence, as if it were to raife an offum, and fer men together by he care? When I mention the weakness of his own arguing. he relicine, I stuff not answer a fool according to his folly, and mercails I will for my with against such a ones. To not such dealing a sufficienc prohibition to dispute ? If I show not the weakened of an Argument I do nothing a If I do, I make the Author a fool of I frew that an Argument is unfound or aconclusion false: I make him false; If I shew that some common distinction hath unobservedly descived many, I make all the Learned that tife it impoltors, even my friends that privately vouchfafe metheir writings. Well I am fatisfied, and take the prohibition. This book of Mr. Blakes I proclaim unanswersble. These are too hard and un just terms for me to dispute upen . Efoccially when the main iffue of a large volume, must be Ducto reckon up a Dear and Reverend Brothers miliakes. fuch decling as much ne expected from any

Fet I must confess that the controversies about the object of Baptilm,

Bantilin do feem to me of fo great weight and ofe to she Church to be well difcult, that I will not peremptorily resolve against medling to far with his book, if any more judicious do convince

But I have run much beyond my hird insention. I thought but to give you some reasons, why Libould not write any Rejoynder to these searned Reverend men Dr. Owen, Mr. Edwifes or Mr. Blake : and giving you my Reasons, I find I have done fome of that, which thole Reafous were brought against, and

from which I intended to excuse my lest,

Rut having run to far with the other, I shall say the less of Mr. Robert/on : his dealing with the is like affects that have gone before him and do accompany him : and I am now to need to it, that I the less marvail at it. Of this realous Brown I must need say. Nelses quad presentative unit; fed quiequad well webs. menter pule. Its enough to make us admire Gods, patience and mercy, that will forbear and pardon such things to the bons of men, and its a sad discovery of the laments ble sale of the Church on earth, that Graze thould have to much corruption with it, and that the Church must make use of such tinius guides as we are, in the way to glory. For though the Scripture faith that a falle withels that not be unpunished, and he that telleth Lyes thall not eleph and that Railors thall not enter into the kingdom of God; yet, hopethey may have Grace that do at in a militaten seal for God, though Self may have too much hand in it. But we may see in our militarriages that it is not for nothing that God bath let look fuch Judgements upon Professes, and such stooks of reproach upon as our selves abar serve at his Altan, as lately he hath done. I dare say that many a Heathen would have scotned to have given out against his greatest Enemy such volumes of notorious impudent salshoods and imprudent railings as Mr. Rabertsen, and other of his spirit have latchy done against one that was none of their enemy. Might I but have truth from them, I case not (for my own part) for the worst of their words. But who knows bow to consute fuch volumes, whole very habitance is compounded of gross falthoods and calumnies : Bither the Reader of Mr. Rabertions bas : boch to an antitogob at the bonder a wrang Book,

Book, and his attocrates, will also read mine, or they will not. It they will not, let them take their courfe, and believe what they will, and not what is true for how can I help it, if I write again what likely hood that they will read it, that will not read that which is written already. If they lose by it no more then I what cause have I to care? But if they will but read the book which Mr. Roberton opens his mouth against, I delite no more if that will not fatisfie them, and make them lament over the spirit of this man, I have no more to say to them, they are none of the men for whom I write, But Mr. Roberton hath little cause to say that I am for Justinication by Works, when I hope that such men as he are justified, whole works are such is. I once hoped no man had been to guilty of that had the least fear of God before his eyes. I profess I marvail whats the matter that the wasps of the Nation are gathered about my ears, I cannot but hope yet, that there are few more such in England, as those that I have had so deal with.

His first affault of me is about the Inception of Gods immanent acts. But never had I luch'a confuter before; no not Mr. Crandon himself, He beltows a whole Epittle, (on part of his book) to tell the Reader how he detells my Blaiphemy and thats my confutation. Not a line of my Book dorn he cite and confirte. But in general tells me that I affirm hew inacts in God : and then cryes out upon the blathemy Must we write confurations of fact then as thefe? No ? they that will believe them, let them take that they get by it; its nothing to me, that cannot remedy it. What if ewenty men will I wear that I have written there is no God? must I write against them all? I hald down my mind in the case that I am thus dealt with about, in leveral propositions as plain as I could fpeak : the fum of the chief part of them was this; that the substance of the Act (as commonly called) that is the Effence of God, is neither multiplyed nor beginneth nor endeth; but the Relations and extrintick denominations are many, and may begin and end. Yet would I not prefume to determine (with Per. Herrado, de Mendoza and others) that the Relations are ex parte Des, but only took what the Thomists grant that they are ex parte creatma, whence arise the denominations of God; and

doth not this Brother know that the highest Aniarminian an earth do grapt this, and none that I know of did ever deny it. Yet doth this judicious Pedagogue, (before he understandeth what I have laid, and while Dr. Xendal himself concradicterh him in print) fall on with such words as these, pag. 7. It I hever did abbor with greater detestance and indignation the Principles of any man, and the desence of them than I did that one most blassement acts of God in his hyportedge and will as if they were or could be denove, Go. J. All the rest is but to prepare the way for this sentence: and to attend it, and this is his Episse.

And that you may see what impossibility there is of pleasing all men, see what he saith of my Apologic against Mr Blake, which cost so much on the other side. p. 4.5. ["Though in the first three or some reading that morning of the first pare, of our Apologic to Mr. Blake, I was very mach taken with some of a prosound, deep & rational sudgement, with such a clear and olid moder standing. Or with so great a height of a piercing wie, as I did apprehend in some of your reasonings & explications of some points by you bolden surth there. St. And so he goes on to shew that in the afternoons Reading against Dr. Kendell, I struck down all the mile that I had given in the morning. Many men, many minds. Even sair sall you Sir, for I see you are a kind man when the fir comes on you, and when I please you, your commendations swell over the banks of common discretion. But what shall I give you to make Mr. Blake of your opinion? Or to teach me how I may please you both, with the rest of the offended?

Another part of Mr. Robertian's task, is to latisfie the world how ignorant Mr. Hoschku and I are of the Hebrew, and careless of it alwel as ignorant. And I may undo the man if I should confute him here: for he hath bound himself in a most solemn Obligation, p. 82. that if he [" do not make it good what here is challenged, against all the some eyes of us both, that both of us have no cies at all to see with of our own, of therefore see nothing at all with our owneys in those points, but all the dim sight we have its only by seeing which other means eyes (or) then be promises to sout of turn appay both his corn eyes from ever looking upon a book again whilest he breaths, even the Bible is self, with yes he would not do for a king-

com, et his Life. I And thoused I be so unmerciful now as to sonfuce this man, if I could do it? No let Mr. Haw this could do it? No let Mr. Haw this could det what he hash done in doing it himself. He hash left him under little lefs then a folemn Vow, never to read the Bible or any Book more. Doch not this man think himself very wife in his general (Es o Caro mass) Tolk of deliber a 18 marche ville un generalizado y Ladron nan del Urbolas. Obn depo depos de Colla doction exerciscion and employ, Joseph Superinter,]

Mr. Robertson was botto.

And use not (think you) an honell and tober dispute upon which be brings out his Hebrew, when I had so fully explained my lest in my Contestion, of which he is pleased to take no notice? I still maintain that Punishment properly so called, hath (at least) two freezes, Paradeignatical and strackly Vindictive, and Nourberical or Calligatory : and to that Chaftifement is cruly and properly called punishment ; but not of the same species, with the former vindictive or destructive punishment. Now what doph this Learned Brother but over and over again, lo lar lay by the ningh Commandement and the frat of God, as to face down me, and affore his Krader, that I afform and maintain the lufterings of the Godly to he not only Challife-ments, but proper Pumiliments, was Revenging Puniforments for the latislation of God as a Judge. And what thould one lay to luch a man as this and bow as he to be dealt with? Proper Punishments () lay, they are a because I maintain thise Caltiguations are proper paternal punishments. And are not all the Philosophers that ever defined punishment, (so far as I know) agreed in it? But is this to fay. They are yindictive fa-

tistactory to Juliuce or more than challifements?

If this good man would have made often account of his Hebrew or called for Scholars to his School, let any indifferent men be ludge, whether it had not been a more innocent and benelt course to have done as the Montebanks and Lozenge makers do, to have put it into some weekly News-book, that in such a fixer, at such a sign, these is a suppose Hebrew School master. ke than to do he knows not what? For Mr. Hatches and me

the matter's not great : but be trode under foot Modelly, Conscience, Truth, the Credit of his Profession, the famous Translators of the Bible Cegregioully befriending Gregory Martin and his Rhemilts); and I with he have not degraded the far greater part of the godly Ministers of England, for want of Hebrew as well as us Nay how many can he name from the Apollies daier, till a few hundred years ago, that are not degraded by him, in almost all the Church. The Origens and Hierems were fo few, that wo to the Church if it had no more : And fomething may be in it to cut the comb of a Padagognes infolency, that those that were best at Translations, were so bad Divines for all that, as to the fense. We had been fure all marrd if the degraded Angultims that were ignorant of the Hebrew, had not been better Divines than Origen and Hierom were. But what ! hath God bid or permitted this man to speak all this for nought? No : I hope that some will be stirred up by his language to a more diligent study of the Hebrew Text; and that this good end may by the over-ruling providence be attained by it.

But me thinks he should not trust so much to his great Argument, that [be is unworthy to be Christs Messenger that takes the signification of the words upon trust:] For how doth Mr. Robers so with all his Hebrew know the signification of one Hebrew word, but upon trust? How knows he it, but on the word of his Master that tells him so? and what other way is there of knowing

the fignification of any Language what foever?

As for that about [Mental Remission] which he makes such a stir with, I shall add this to what is said. There are two things among men that are called by some Mental Remission: 1. A purpose to forgive a sault, (even before it is committed) when it is done.

2. The actual turning of the minde from Anger and thoughts of Punishing, to Reconciliation and Acceptance, and the Remitting those former thoughts of Punishment. The former is not properly pardon at all, and is in God from Eternity. The latter is not properly in God at all: For he changeth not his minde, nor Remitteth any Punishing, Purpose, or secret Refolution, or thoughts which he had before: and if he did, that Y v v

would not differe the Guit, that is, the obligation to Punishment, without an ourgoing word from God. But yet after the manner of weak man this last fort of Mental Pardon, may from the Effect to the Affect be ascribed Denominatively, to God: But then as it is but Denominatively, so that Denomination must then begin, when the Law of Grace or Promise doth Pardon and Absolve, for then only doth the ground of that Denomination begin, though nothing Real do begin in God.

And it is worth the noting allo, how angerly this man doth tell us, that neither Dr. Twift nor any that ever was taught or Catechized understandingly in the Church, will deny, or is ignorant of this kinde of Pardon or Justification in Law-sense which we maintain? And yet that Mr. Blake will not be personally against that, which we are so chidden by Mr. Robertson for imagining that any well Catechized will deny. Again tell me, what a man should do to be of every learned good mans minde, or to

escape their censures?

And as these Brethren deal in the Press, so do some others privately by words and Manuscripts. The last week I received a creeping Paper, against my directions for Peace of Conscience. written by a Minister about the midway between Mr. Blake and me (Though a Neighbour, I know not that I ever heard his name before, but once about 16 years ago;) who with the fairir and pen of Mr. Robert fon and his like, doth furioully fall on me. to conjure out of me the Devil of Pelagianism; because I say to doubting fouls, that, If Christ be not yet theirs, he may be when they will or [they may have him when they will:] whereupon to his Councils and Fathers he goes against Free-will. This is a · Minister of the Gospel: and yet knows not that this is a Truth that almost all the world of Christians are agreed on; and that Auffine purposely defendeth; and if it be not true, what a case. is the world in? And his Reproaches are cast in the face of the Scripture that faith the fame, [Whoever will, let him take the matser of Life freely, Rev. 22.17. And Dr. Twifs maintains it at large, that velle (redere is Credere : but doubtless velle Christians oblasums,

ablume is a great act of laving Faith. And this man might read, that I add withall, as doffine doth, that, Though who ever will have Christ as offered may have him, yet so man will so have him, but by the work of special Grace. But is it not a fad case, when the Preachers of the Gospel shall defame and reproach the very substance of the Gospel, as zealously as if mens falvation lay

Phonit ?

I have given you now (I think) reasons enough to excuse me from wording it with such inconsiderate men. To which I will add one other : I am conscious of so much frailty in my felf that I am likely to be drawn also to injure some of them : And also, I am notable to speak so cautelously, but some words will be very liable to mifunder flanding, on which they may plaufibly faften their acculations. To give you one inflance : In the Preface to my Confession. I noted a sort of empty men that will not speak to men nor give them any realons to convince them, but only fecretly behind their backs will earey it abroad that fuch or fuch a manis errangous half an Arminian a dangerous man and if they Speakeo us, we shall hear hun the legeneral schanges of Edror : To thefe I faid, I might expect they thould be more Judicious, fludied impartial illuminate fincere, or at left the chief of thefe, before I should value their bane Judgements and Censures, without their Reafons: professing withall that as I doubted not but there are multitudes of Labourers in Gods harvest, with whom in these respects I am unworthy to be named, so the Judgement of shele I would value; that is , so far as to suspect say thing which they are against, and filence it acleast, till Evidence be very cogent. So that I never mentioned the Qualifications of men what write or stifeware gainst me a but only of whose that look I frontil he frequently string on sure without Ariginum co This was my very mind, of which I delite you to observe the words themselves. But no where doth Dr. Owen and Mr. Blake to take me up as here a militakingly fungofing that I spoke of those that should Write or Argue against me; and that I sequire all these Qualifications in them. No, I will hear Scripture and Rec-Son from a Childe , but I will not be funyed by the Judgement and Cenfures of a Childe. Yet here she one of them talks of Yyy 2 the

the terrible conditions that Timpofe upon my Anjwerer; and the other (Mr. Blake) comes on with intimations, as if my words, implyed that I take my felf for more judicious, experienced, holy, &c. than all those from whom I manifest my different, the Assembly, and I know not how many, (feigning me do different from mentioned contrary to my profession.) These answers will seem as good to Readers that will not by collation make trial, as if the

were as good as any.

So will his citations out of the Fathers: when among the several points in difference I defired one line from one Ancient to prove that his opinion was ever known to the antient Church: and for one of them (the inftrumental efficacy of Faith to Jufification) he doth perform it at large; but how? By a bare citation of Passages from others gathered up, and that without the words and that only affirming that we are justified by Faith and not by Works : So that if Mr. Blake bring tellmonies of the Ancients fenfe, that I we are Juftified by Faish and wie by works) he will take thele as teltimonies that the Ancients freak for the Infrumental Efficiency of Faith in Justification. And by fuch confequences he may make them fay many things more. that they never faid indeed. But we have shewed him a terrium, another fenfe in which a man may be faid to be justified by Parch without Works | Sure Tamthat if I'll suld maintain Pflich's Jufficiation by Faith without Works as many of those Fathers whom he goote's do affert, (in terms and fenfe,) even in the words before and after and in the places cited, I should be more clamoroufly called a Papilt than yet I have been, at least there were more thew of reason for it. 19738 1 3811 06

Moreover, the very naming of untrue Reports and Affirmations, would be offensive to the guilty. As pag. 664, he saith that I say [Obedience is (only) the modification of Faith in the first attempt of fulfification,] when I never spoke or thought such a thing, but deny it to be existent (as its distinct from Faith) in that first

act of Justification.

So pag. 453. he affirmeth, that [in myopinion (an infant) is manapable of any real change by the spirit] With many such Affections, which I never attered, nor believed.

And when I told him of such a passage in his former Book, (about making Sincerity the Rule) rather then he will acknowledge the visible mistake, he again replyeth, as if I wronged him to charge it on him. And why so? Because he named me not? when yet it is as plainly manifest that its me that he chargeth it on, as the rest before and after, which he denyeth not, But again

I must recall my self, and draw to an end.

Upon all these considerations I must be excused from the foresaid unprofitable Works: But if it appear necessary to vindicate any particular Tenth in another way. I shall not withdraw, while I am able to do it. As I find that the very Answering of men doth provoke, so when the Cause of God doth not require it, I can believe that I am among those that are to be with an another with a particular to the contradicting or answering again, as servants must be to their Masters; much less should I armhad open, but imitate that blessed pattern, I Pet. 2.23. which O that I could more do!

Provided Whose definede any from a necessary Desence of Truch : for I know that is marked at depresent on, war and by a special in the control of the contro

But for my part, I be nor yet any Call to fach a Work: and if I err, I defire that no man by me may be drawning Error; and if I be in the right, I know not how to importune men to my opinions, if they do not very nearly concern their falvations: If their (tomacks be againft them, I am not good at drenching or cramming. The Lord pardon all our mifcarriages, and direct you and fucceed you in your labours for his Church. I remain,

Your Brother in the Work

Qaob. 1. 1655.

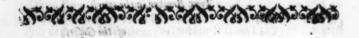
of the Gospel,

And when I told has or fitch a pullinge in his former Book, a bout while for the Rale I recover the Rale I recover the will acknow the selection of the recover the selection of the recover of the recov

Upon all these considerations, must be exceed from the

haw the fine doth no voke; to when the Carle of God coth hor require it. I can be keve that I are acong those those that it is not are to be an are to be at the state of the same that are the same at the same are the same at the same that t

Tales meorum Scriptorum aftudices velim, qui Responsionem non semper destaderent; quum bis que leguntur audierint aliquid contradici. Augusturi di anabi sur l'illia aliquid contradici. Augusturi di anabi sur l'illia aliquid contradici augusturi de l'illia aliquid aliquid augusturi de l'illia aliquid augusturi de l'illia aliquid augusturi de l'illia aliquid a



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The first Postscript.

N the review I observe that the mixture of some passages of some late Papists, with the judgement of Bellarmine and the most, doth make var 50, 51 of the second Disput, less clear. To remove the obscurity observe, that there are divers Questions conjoyned:

1. What is netessary to make a man a true

I refor to (wes 50, vis.) do chicke that all floudd come

Member of the Catholick Church? And in that they mostly agree with Bellarmine as cited, that no inward grace is neceffary, 2 Queffion is what is the Common effect of Baptilm on all that Receive it ? And that they fay, is the imprinting of a certain Character on the mind. What this Character is they are not agreed; commonly they think either as Aquinas, that it is a certain qualitative power reducible to the fecond (pecies of quality, that is, a frititual power ordinata ad oa qua funt Divini cultus, nt 3. Qu. 93 ar. 2.c. Or as Durandus and many others of them, that it is but a Relation; or as Effins and others, that it is such a moral power as is fus Civitatis, and to is a power of receiving the common priviledges of the Church. All the Baptized, they fay, have this, that have an intention of being Baotized : But if they thould fifte recipere as to the Sacrament it felf they receive not fo much as the Character; may, faith Agninas, are to be Baptized again when they Repent. But the grace of justification.

Justification, and Remission of fin, they say is not common to all hat are Baptized; but only to those that are duely disposed or Baptilm. Saith Aguinas. 3. Qu. 63.ar. 3.c. Character propricel formentmo avoidan que aliquidia finten de lismountem Melis ad daudeputatur : Primo quident & principaliter ad frationem gloria & ad boc infignitur fignaculo gratia, 2. Autem desmatur quifq; fidelis ad recipiendum veleradendum alis, ea que pertinent ad cultum Dei, & ad boc proprie departatur Charalter fa-cramentalis. So that a man in mortal art may accure the Charader, & the Character doth dispole a man to facramental Grace. So that let them come never fo finfully to it, yet it puts them in a fair way to justification. (wid Nignerium cape 16. ver. 15. fol. 154.) And it hath this ad vantage shart the grace is delible, but the Character indelible. Now those Papitts that I spoke of in the place I refer to (pag. 50. 51.) do think that all should come to Baptism, that have but an historical Belief of the points, abfalutely necessary, that so they may receive this Character, and then they have the Church-Peiviledger, which being unbaptized they have not; and though wet they have not Charity or Juffification, yer when by Pennance they are brought to the disposition which they wante the foregoing Baptum will be effectual to de away all the fine than were at the same of Baptilm : & Pennance will put away the rest that were fince committed. Though yet aread efficient they lay that men queht to come to Bantum with the duepreparation. Thefe requilites they lay are, I A Right belief by forme explicite of the Effentials and implicite of the reft , lay othersal woult be rette fides faltenin communities Scilicet Credant quod Fieclefia Crelle (Kigner, Juf. c. 10 - ner. 4. 3. That he have an intention of Receiving the Sacrament as the Church delivereth is and Chailt bath appointed. And if this intention; and a Right belief be wanting, the party is to be rebaptized (Vignerius whir fur.) But what this Belief is , and what this Repentance is they are not all agreed. But though some few may require Contrition, yet their commonest opinion is, that Aterition is a fufficient disposition, tomorber with a face informit, a right Belief-without Charity. But yet they require that the will must be cowards ther Contricion and Charity.

or f der formate, which year hach not har it mult amplett Ba-pri mum & Baprim effection faith Thom . Que o a oc that's the common measure: And Charity and Justification are these effects. So shat whoever comes with Attrition and a right Be-lief without Charity, thall certainly there receive Charity, Jufuncation, Remission of guilt and punishment (panarum fed non panalitatum both in faro Dei & Esclesia fed non in fore mundano : And this because that this disposition doch ex congrue merit Luftification in the use of Baptism. And for all the rest that come Withour Artrition or a purpose to leave fin, (and faith Aguin. without Belief too. 3. 2 m 68 . s. 8. c.) they receive the Character which putteth them in to fair a way to Iustification by Pennance as aforefaid, recedence fictione de debica dispositione. But yet I must fay, that it is but few that I hear of , or read of , that will fay that wicked men may come to Baptism for these advantages : But the most Learned of them conclude that no man ought to come that bath not a purpose to forfake all his mortal fins, at least, and that they are not to be Baptized that profels not this, and that others gerioto the Church preser intentionent Ecclefia as Bellamine faith; fo that in this, the chief of their Doctors own the cause that I minictain Aguin 3 Qu. 68 ar.4. doth purposely dispute it. There in peccatores fine Bapeleand I And refolves it negatively, that though Bernater, quead restum, may be Baptized; yet not Perpane ex voluntate paccandi & propofice perfiftendi in pecuato; & he gives three good Realons, L. Because fuch are unmeet to be incorporated into Chrift, which Baptilm doth 2. Becaule Baptile with chied connor atpain ite end . to take away there in wand in the works of God and the Church nothing must be done in vain, or that cannot reach the appointed end 3. Because elfethere would be faifhood in the facramen tal light, which must not be Andone would think by his Antifwers ad 2" of 3 abut be frieh asmuchasil Stis for the necessity. of a fide s formene and Conversionit felf Mefore Bapuito Sort be ad 27 Lidea fact amentum baptifini, noneft exhibitendum, wife chin) quaintenioris countrionistalismod figuram appares, ficuence mediate na corporalis adhibetur su firmo nifi in es aliquis contan vitalis vac. three apparer. And and mary "(answering those objectors that Litter tended p. SI. be faith [Dicendum quod Baptifmus eft fidei facramentum : Fides aurem informie uon sufficis ad falutem, nec ipsa eff. fundamentum, fed fala fides formata, que per dilectionem operatur at Aug. 1, de fid & oper, Unde net facramentum Vaftifmi falutem conferre poreft cum volumtate peccandi, qua fidei formam excludis. Non oft autem per impressionem Characteris Baptifmalicaliques difponendus ad gratiam quamdin in co apparet polungas peccan di . The here plainly speaks de fide formaca ne afferenda, and not us recipienda per baptifmum. So that he is here fully for me in the main cause of these Disputations : and so must they all that do affirm a true death to fin to be one of the prerequifites . if they will not contradict themselves (and that scommon) For it's a vain conceit that preparatory grace kills fin, and foecial grace afterward giveth a new life : that which expelleth death, is life . and that which expelleth darkness is nothing else but the light it felf. Add alfo what Aquinas faith fup. 20,2.a, 3.e. Nullum veccatum dimittitur, nifi quis juftificesur, fed ad juftificationem requiricur contricte. And what he faith 3 Dat 40 at Tod 2" Per fidem applicatur nobis paffie Christi an percipiendum fructum ipfine Fides autem per quam a peccato mundameur non eft fides informis. qua poreft effe etsam cum peccato ; fed eft fides formata per Charitatem ut fic paffie Chrifti nobis applicetur non folium quantum ad inre on the caule fimithoffe ha moune maistabe muthis

Yet I know sliep here confound themselves by their sophistry. telling us that Contrition is before Charity materially, and after it effectively, and that Contritio fe babet no nitima dispositio ad gratiam confequendam , and that Pamisentia qua eft facramentum. is before Pumientia que eft vienes, and is the instrument of effe Ching it as though a diffembling Ceremony, or falle profession would work grace; to that there is no hold of them, at the best for they have loft themselves in contradictions. I know also that they make the Sacrament of Baptism to justifie and sanctifie infallibly all Infants that are offered by the Church, on their allowed Titles, fee the Parent be never for bad because they think the Churches Faith may ferve inftend of the Parents, as the Churches Intention may ferve instead both of the Ministers (faith Agnings) and the Infants; yea and the Church it felf need not lend an Infant any Contrition : for they are agreed, that neither other mens fins, nor our own Original fin (which is all rolling. St. helaich i Dicention and Barriforns of hace faces

that the Infant hath) are the Object of Contrition; but only

our own actual fin.

Yet one would think that the ordinary doctrine, that the votum vel proposium may save without Baptism, should imply that before Baptism the desires of it are supposed to have Charity or special Grece: The Roman Catechilm saith, Par. 2. pag. 142. Baptismi suscipiends propositum at que consistem. & mala afta vita penisentia sais susura sit ad grassam & justissam, se repensions aliquis Casus impediat, quo minns solutars aqua abint possion.] And they confess that none can be saved without Charity, therefore those that die before Baptism must be supposed to have

Charity.

But ordinarily they make Attrition sufficient, and by the Sacrament give to the attrite, justification; and so Charity is conferred: And thus by an outward act a man that hath but common grace may get special grace. Yea if they Counterfeit Attrition it self, yet they receive the forelaid indelible Character which gives them the jura Berless, and as the Roman Catechism saith, Par. 2. an. 10. pag. 125 by this Character, ad alia sarraments, at least by the help of Attrition, will sure justifie and save them. And thus they make a common grace sufficient to let them into the Church by Baptism, yea the meer Baptism it self without any grace at all; and so make their Character and Church-state the way to justification, which is the thing I charge them with, Pag. 50,51.

And those that do seem exceedingly to comfort and encourage their proselyses, by telling them of the certain efficacy of the Sacraments, and that they surely put away all sin and guist & open heaven to them, so that one would think there were affurance of Salvation or exceeding comfort reached forth; yet they take it all away again, and do but Tantalize and delude the people. For they that (with us) require Contrition before the Sacrament, do withall tell us, that no man can know by any ordinary means (but only by Revelation) whether he be Contrite or not, and consequently, whether he shall be justified, pardoned, or saved ever the more for all the Sacraments and those that take up with Astrition, do both consound them-

felves and their followers with their many degrees of Attrition, and quarrels about it, and also affure them that they cannot know whether they have the necessary degree; and so after all Sacraments, they cannot tell whether they be jullified.

This much I changle meet to add, for further explication of the Papilis doctrine, and the state of our Controverses with them herein. Which I shall conclude in the words of Bellarmine with Amelius Answer to them, Bellarm. Enerval To 3.1.1.
c.3. Bellarm. Fides duplex requiritur in Bapissono: Attentismine, and practate bapissonom, ne dipositio quadam: qua quidem ne plurimum, non est ex babis sides. Altera est qua sequicim Bapissonom, quaque est part estentialis Institucations, & non est attus, sed babisso. This is the very Doctrine which I oppose in this Dispotation. To which Amelius answereth. Protest. Repugnat has distinctio, I. Scriptine, qua fidens justificantem antecedere docet Bapissonom, Acts 15.9. 2. Ration & experientia distantividen plane side recipi Bapissonom, qua recipitur frustus Bapissoni. 3. Consessionis spinis Bellarm, qua exstat. S. 2. de essect. Sacram. cap. 13. Adulti per sidem & Contrissonom veram justificantem, antequam respis au Sacramentum accedant.

in verbern. And thus the unit of common grace infliction to them into the Church squired instances and surple surple of the church say grace at all; and so make their Character and Character the way to all fiscation which is the thing I their chern with Park So. St.

And choise that do accorecteedings, to comfort and encourage the control and that they have obtained for a confort and that can be confort and the confort and

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Joseph foregoing Disputations were Printed off a had a cocasion to observe, how much some layers lives of their cause on the supposition of Judy his receiving the layers and thereupon apprehended, that such would think my storegoing affine to the Objection to be not short; it have alongst meet therefore to add these sew words for the margement of their supposition and a cause of the colors.

"The exemple of Inda is urged to feveral ender: I. Some urge it so prove that such as Inda's yet known wicked men may not be kept taway from the Some implies 2: Some surgeit to prove that such may not be exchanginously an allow the may bearing of population in the man as a figure the things proved the provential in the man as a figure the things proved the provential of the may are to require producing but timply: for desired because third know that Inda's was an bypoente at and it will be arged by others to prove the fact at Inda tawe as Right or and District the secretary will be made to the secretary will be made to the secretary and the continuous will be made to the secretary and the continuous and the secretary and the secretary and the continuous and the secretary and

Afthall first prove that if "finder had received the Sadrament, it would not wair ant any one of the fe conclusion, and then I shall prove that fadacadid not receive the Sacrament tor at least the it is a thing that no man can prove, and that the contrary is much more probable.

1. And (to begin with the last) that it proveth not hides right I prove thus. 1. If Index had fuch weight to the Sacrament, then Christ could not have denyed it him, or excluded him; For he may not deny him his right: But that Christ might not have denyed it him or excluded him; I have met with none that do affirm.

2. If Indas his right be hence proved, either it is from Christs

Christs delivering the Sacrament to him, or from his permitting

him to take it; but from neither of thele : therefore.

Not from Christs delivery : r. Because be only offered it and than in its true Sacramental Nature, and to its proper ends and propoundeth both internal and external duties to be performed in their order : He offereth himself to the foul, by the representation and under the figns of bread and wine. He offereth not bread and wine alone to any without himfelf as fignified and represented by him. If he fay to fudas [take me as thy Saviour and a facrifice for fin, and in token thereof, take, eat and drink this.] He doth not hereby give him any true right before God, to take the bread and wine without taking Christ. For Christ is first to be taken by believing, and this dury is first in the command, and the bread and wine is not to he taken but in fignification that thus we take Christ and if we do not fo, our taking the bread and wine is a lye! Now if Christ offer himself first, and the elements as figns, and require Indas to take himfelf first and the elements but as figns y then if Judg will separate what God bathroon joyned; and will take the fign and not the thing fignified, and will by the taking the fign profess that he taketh the thing fignified when he doth not this giveth him no right before God to the fign alone, no more than it warranteth him to make a lying profession a nor is there any flew of fuctra thing. An offer is but a Condition nall Gife, and not an Actuall a and therefore giverh no actuall right till the Condition be peformed : The Condition is Acces ptance. The Acceptance must be according to the offer, 1 Of the whole gift, (Christ and the figns) and not of the shell only 2. Of the thing fignified first, and of the fign but consequentially, He therefore that takes the fign alone, takes that which this offer giveth him no right to.

2. Moreover, Christ did not offer it to Indes particularly, but to the Disciples in general; not applying it to each one, but leaving it to themselves to make the application, as is granted and

For he may not deny him in

pait doube.

3. And as Christs offer proved not Inda; right, so heither did his Permission of his Reception. For Permission gives no Title. All the Sas of the world are permitted physically, which makes

makes them not to be no fin. And for a Morall permission Judes had none. To permit, is more impedire, not to hinder. Hinderance as morall by Prohibition. Thus Indus was hindered : For God had a standing Law against lying and diffembling. 2. Oritis Physical, by Natural means: And thus Indas was not hindred, either from Receiving what he received, or from betraying his Master : but it justified neither.

Ob. But at least, Indas had right to that standing in the Church, by which he was numbered with those to whom the Sa-

crament was to be offered.

Answ. It will not prove that he had any proper right (by promile or grant which might warrant his claim) to Churchmembership, or Apostleship it felf.

Object. Christ chose him, and called him, and sent him.

Anfin. Christs Choosing him, was no more but his Calling him out of many that were passed by . His Calling him was not either to Preach, I. Only. 2. Or in the first place. But it was first to Believe in him and to to preach that which he did believe. If he had answered Christs call, he had done both : But if he will preach what he believeth not, he doth no more answer Christs call, than if he should speak a lye, or diffemble.

Object. But when Christ knew that he believed not yet he fent

him to preach, profit of profit states 0,000

Anfw. Never to preach before or without believing. Though Christ knew that he did not actually believe, yet he knew withall that he lay under the Command and Obligation to believe,

and that in order before preaching.

2. And for the next Conclusion, it cannot be proved by the Example of Inder that we must take a Profession simply for it felf, and not respectively as a fign of the thing Professed; and fo that we must admit a man upon a Profession which is known to us to be falle. For, if you argue from Chrifts example and fay . [Christ did fo , therefore we must do fo] I deny both the Antecedent and the Confequence. 1. As to the Antecodent : Chrift Commanded and Required Indas his Profession as a fign of his mind and fo of the thing professed; that is, as True : And be neither Required nor Accepted any other profession : But only he Permitted him to remain in his family, though

though his profession was false, and not such as he required. 2. As to the Consequence : No man therefore can hence argue, that we may Require or Accept a profession which is not a fign (apparent) of the thing professed; for that Christ did not; nor ver that we must permit a known falle professor because Christ did. But this will be proved under the next points to The other two depending on the fame which it leads us. grounds may be dispatcht together. And so I conclude, that it cannot be gathered from the example of Indas, that we must not excommunicate, or keep from the Lords Table, fuch as we can prove to the Church to be unregenerate, or to be such as Indas was. For 1. There may be Reasons to sufpend the performance of that which ordinarily is to be done-And so Christ had special Reasons to forbear the excommunicating of Indas, till the last, because he was to be the Instrument of his fuffering, that the Scripture might be fulfilled! When we are fure that we have as good a Reason to suspend. an act of discipline, yet that will not be an excuse for our ordinary suspense, or a Rule for our ordinary practice. 2, The Lord Jesus would have Ministers lye under a double obligation. for their fafe proceeding : The one is, to take feeming Believers. and Penitent persons into the Church and to the Sacraments: The other is to take a Credible Profession for the Evidence of that Faith and Repentance. And accordingly he would teach us no more by his example. And therefore no wonder if he did not excommunicate Judas or keep him from the Sacrament : for it was by his Divine heart-fearching power, and omniscience that Christ knew Indas to be an hypocrite : while he made a Profession that was Probable or Credible to a meer man. All therefore that can hence be gathered is, that if by heart-fearching omniscience we knew a man to be an Hypocrite, we might not keep him back or excommunicate him : and ver that will not be proved from the Text neither; till you can prove that Christ might not have cast out Judas, as well as that he did not; for, as is faid, he might forbear him for some special Cause; Though I grant that on other grounds it may possibly be proved, that we might not do it, because we cannot communicate our evidence to the Church. But there is no place

for this arguing, till men are omniscient. Christ is our pattern as he acreth as a man, and not when he exerciseth Divine omnisci-

2. Christ knew what was in man, and need not that any man should tell him , John 2. 25. And yet he questioned with men in humane Language; he asketh some whether they believed, and Peter whether he loved him? Did he expect an answer from men, for the bare words fake? or as a fign of their mind ? Did he oblige them to a true answer, or to a false? The case is not doubtfull. And if by his omniscience he knew that many of these answers were lyes, (and yet he filently permitted the anfwerer to feem a Disciple) it will not hence follow, that we must accept a profession simply for it felf, and when it is not credible, that is, that we must believe a known lye, or that we must use those that we have no cause to believe as if we did believe them.

4. And if their Argument were of any strength, it would not only prove that we must keep in the Church, and admit to the Sacrament those that we know to have the Devil in them. and to be Traytors to Chrift, contriving the destruction of his Church (as Indas did of his person) and to be Thieves and Deceivers (as Christ knew fudas to be,) and so overthrow all Church Discipline, contrary to the Scripture Laws; but also that it is not Lawfull for a Master to put a known Thief and Traytor out of his Family, or to prohibit him familiarity with him at his Table, and dipping his morfels with him in the fame diffi. For Christ did this by Indes as well as the other. But it is contrary to Pfalm 15. and 101. and Mat. 18. 17. and 1 Cor. 3. 11. and many other Texts that we should hold such familerity with fuch men. But that we may not lawfully do otherwife, is a Doctrine that I hope no wife Christian Ruler of a Family will believe.

7. The stare of Christs Church being then but in gathering and ordering, was not fo ripe for the execution of excommunication as after his Refurrection; and the ordering of the

Churches.

But though I have faid all this on the supposition that Christ did give the Sacrament to Judas; yet I shall now proceed to thew, that [is in either certain that Judas did not receive it, or

not probable that he did.]

My evidence is this, I. There is the Concurrent Teltimony of three Evangelish, that may affure us that Indas went out before the Sacrament. Masshaw dispatcheth Christs speeches to Indas before the Sacrament, and to those that remained and did partake of it, he saith, I. That he will drink of the fruit of the Vine with them new in the Kingdom of his Father; which he neither did after his Resurrection, nor will do with Indas. 2. Its said, they went into the Mount of Olives; but so did not Indas. 3. He saith, all ye shall be offended because of me this night; But Indas was none of those All.

And Mark doth punctually agree with Matthew.

And Jab. 13. doth clear both the other. For ver. 30. he faith that Judas having received the Sop, went immediately out. Now it is utterly improbable that this Sop was after the Sacrament. Though it be controversed, whether the meat which they then eat believes the Pafchal Lamb, were before it, or after it, yet there's evidence enough that it was before the Sacra-

ment

I know a Reverend Divine of ours in his Harmony of the Evangelists, thinks that the Supper Ish. 13. was not the same with that Mat. 26, and Mar. 14. When the Sacrament was inflituted. But his Reasons seem not cogent to me, but may well be answered; and there seems to be much evidence of the contrary in the Text, (to fay, nothing of the fingularity of this exposition.) And as for the coincident controversies, whether Christ did eat a Supper without the Paschal Lamb, at the Institution of his Sacrament, as Gresses thought, or whether he did eat the Paschal Lambaday before the Jews, as Cansabone, Scaliger, Capellus, &c. think, Or on the same day with the Jews, as Baroning, Tolet, Clopenburgins, and the faid Reverend Doctor think, I shall not need on this occasion to enquire; especially so much being written on it already. See Paul Burgenf. in Lyr and what Iansenius comment. hath ex Enthymio and other Greeks on that fide : and the Toftimony of Philo in Cappellin, and his Reafons are confiderable.

The ancient Doctors were disagreed among themselves upon

the Question whether Indas did partake of the Sacrament. Its commonly known that Hilary was for the Negative. And Chaith Effins in differ loc. in lob. 13.) Clemens in conflit. Apoftot. and Dienyfins Arcopar, are of the fame mind with others : And whoever were the Authors of those writings, the antiquity in this case is considerable. And of the many Doctors that are thought to be on the other fide, fome fpeak only de participatione Cane; and fhew not that they mean the Sacrament, and fome ground their opinion on a palpable error, viz. that the Sop given to Indus was the Sacramental Bread : And Pellargus (in Mat. 26.) faith that Theophylatt mentioneth a Tradition, that Industook the Bread with him to the Priefts, and faid [fee here. my Malter faith, this is his body] and Innocens the Third is express against Indus Receiving, and Ammonius, Alexander, and Tacianus in their Harmonies feem to be against it; and Theophy-Inch faith, divers were of that mind. Rupertus Tuitienfis is plain and large on it, as you may fee in the Author in Joh. 13. or in Musculus Loc. commun. pag. (mihi) 829. de Can. where his words are cited at large.

The Papills and Luberant indeed are most on the other side: but yet they are divided, especially the Papill: Many Learned Protestants of the Resonmed party have written large discourses to prove that Indus received not the Sacrament: we have divers common in English: and the beyond sea Divines are many of this mind. Beza, Grotins, Piscasor, Musculus, Deadat, (sive of the most judicious commentators, I think, that ever wrote on the sacred Scriptures,) are against Indus participation, (and Calvin thinks it uncertain:) besides Zanchins, Danaus, Gomerus, Tossans, and many more that are against it. Though I know

that on the other fide divers are for it.

And what is there now on the other side to move us to think it probable that Indas did Receive the Sacrament? The slight conjecture of a late learned Annotator I think not fit to trouble you with. I know but one Argument worth the mentioning or much regarding that is brought: and that is from the order of Eukes words, who after the mention of the Sacrament saith, But behold the hand of him that betrayeth me is with me on the Table. But to this I must say that I confess it moveth me

not to doubt of the matter confidering, I that as Grotins & other expolitors truly note, it is so usual with Luke to difregard the Order of things fooken, and to repeat favings together as one continued speech which were spoken at great distance and to put that before which was spokenaster, and that after which was Spoken before : Not by miltake, but because it was the Matter and not the Order that he there purposed to deliver. 2. And because it is certain that he doth thus even in the matter in hand. for faith Grotius in ver. 21. Diverfos Christi fermones nulla ordinis habita ratione connectit Lucas. Nam illud de proditore, in Cana justà contigit : admonitio de vitanda ambitione plane at credibile elt, in lotione inter conam paschalem & conam justam. Ita anlui Tape Luce est usrußarnios. And as Calvin concludes, we cannot from this order in Luke gather that Indas Received. And faith Beza, Apparet omnino ex aliis evangelistis ac. presertim Joh 13,26. hunc fermonem habitum fuiffe in fecundis mensis Cana legalis quibus demum sublatis suam facram Coenam instituit Dominus at infe Lucas ver. præced. expressit.] 3. And the reason of Luke's mentioning this after all, feems to be, because having begun to speak of Christs communicatory Action in the feast, he thought it meet to connex his communication of his Sacrament and fo dispatch the history of those communicatory acts together; and then to mention the matter of Indas altogether; though the words were not then spoken. 4. And the reason that Rupentus Twittenfis gives, is confiderable, which you may read at large in Musculus ubi sup. its too long to transcribe. See also what Sharpins Symphon, pag. 335 faith ex Augustino & alius. See also what that Learned judicious man Frid. Wendeline faith against Indas Receiving, exercit, 114 5.1.8. 6. Christ. Theolog. li. 1. c. 23. p. 544. And it feems there are many of the fame mind in the Low Countries now, or else Marefins would not have fo complained of their indignation against him for the contrary. See Piscator at large in Mat. 26. schol. And Bezain Joh. 13 30. ONUM igitur non mis mensis secundis sublatis Dominus sacrosaneta sna mysteria instissuerit, ut diserte ait, Luk. 22.20. & Ichannes non contentus dixife Judam accepta offula exisfe, diferte etiam addat adverbium cudios 3 certa videtur effe corum fententia, qui exi-Stimant Indam institutioni facra cona non interfuisse ; & quod fic narrat Luk. 22. 21. quafi demum peracta cona, &c. effe ex aliis evangelistis explicandum; ex quibus liquet habitum fuisse hunt

fermonem ante cæna facra institutionem. &c.]

When I had gone thus far , I remembered that Mr. Gilespio hath faid fomewhat of this subject, and perusing him I find much of that which I have here spoken, and much more, so that I shall stop here, and desire the Reader to read his Chap, 8, 9, 10, of lib. 3. Aurons Rod.

And as to the main controversie about unsanctified mens Right to Sacraments. See Urfin. Catech. pag. 2. qu. 8. and 82. with the explic. throughout : and Bezae; ift. 20. ad Qu. propositas à studioso Silesio. Tract. Theol. vol. 3. pag. 227, 228, 600. so whom we might add a multitude of Consenters.

FINIS.